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In Minneapolis, Historical Society hears of past achievements, plans for future

By Thomas A. Mason

"Windows on Minnesota," on the 50th floor of the IDS Tower, provided a panoramic view of Minneapolis and an exciting setting for the annual meeting of the Historical Society of the Episcopal Church (HSEC) on Friday, August 1. After dinner, President Thad W. Tate convened the annual membership meeting during which Bindy Snyder, president of the Episcopal Women's History Project (EWHP), presented that organization's highest honor, the Adelaide Teague Case Award, to Fredrica Harris Thompsett. Secretary Thomas

A. Mason reported the Society has a total of 900 members, a decrease of 84 since last year.

Keynoter Bruce B. Lawrence, Nancy and Jeffrey Marcus Professor of Religion at Duke University, spoke on "Muslims, Christians, and Terrorists: The Crescent and the Cross, at Home and Abroad, after 9/11." Lawrence compared and contrasted the role of fundamentalism in both religions and the legacy of the Crusades as it relates to Christianity and Islam. In response to questions, he discussed Islam in America (traditional Islam and the Nation of Islam) and the nihilistic elements of modern terrorism.

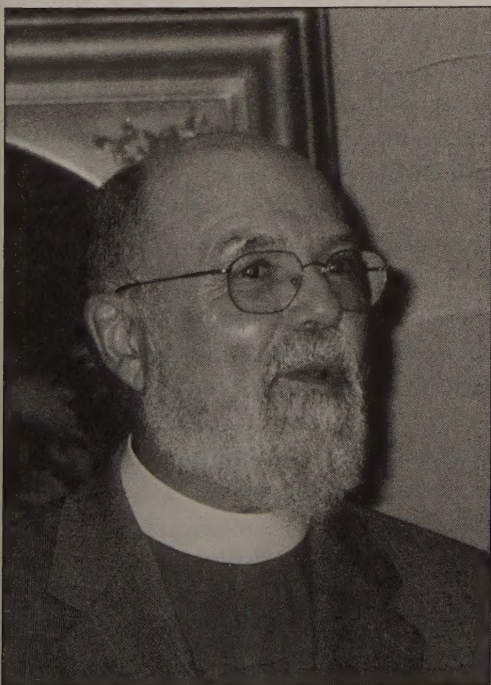
The following morning, in the Minnesota River Room of the Marquette Hotel, President Tate opened the annual meeting of the Society's Board of Directors with a prayer from the New Zealand Prayer Book.

John F. Woolverton, head of the Nominations and Constitutional Amendments Committee, nominated N. Brooks Graebner, J. Patrick Mauney, and Alda Marsh Morgan directors. He also nominated Thad Tate for president, Alfred A. Moss, Jr., for first vice-president, Eugene Y. Lowe, Jr., for second vice-president, and Thomas A. Mason for secretary. Members unanimously elected the slate of officers and directors.

The Board approved resolutions thanking three officers who had served the Society for many years and whose terms had concluded—William M. Bennett, treasurer; Peter W. Williams, editor of *Studies in Anglican History*; and David L. Holmes, church review editor of *Anglican and Episcopal History*.

The Society's book series, *Studies in Anglican History*, now has six volumes in print. The University of Illinois

Continued on page 16



*Maryland's
Bishop
Robert Ihloff
gave the
keynote address
at the NEHA
conference on
"The Christian
Heritage
in the Upper
Chesapeake Bay."
Photo by
Lucy Germany.
(See page 10
for story.)*

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Planning committee sets program for Chicago history conference

Anglican and Lutheran planners met in Chicago, October 24-25, to set the program for the 2004 joint meeting of U.S. and Canadian historians and archivists from both denominations.

The conference, titled "Anglicans and Lutherans: New World Experience of Two Old World Traditions," will open June 20 with Evensong at St. James' Cathedral in Chicago. The Rev. Donald S. Armentrout, a Lutheran who is also professor of church history at the Episcopal seminary at the University of the South, will address the congregation. Preceding the service, conferees will be offered the option of visiting the diocesan archives or touring churches in nearby Oak Park.

Conference sessions will include panels on Anglican-Lutheran relations before Called to Common Mission, ecumenism, liturgy, relations between the two Churches in Canada, and contemporary concerns.

The present schedule has the Historical Society holding its annual dinner and members' meeting the evening of Friday, June 18, the Historical Society and NEHA holding all-day board meetings on Saturday, June 19, and NEHA holding its annual members' meeting during the mid-day break on Tuesday, June 22. The conference itself takes place June 20-23. The O'Hare Marriott, convenient to the airport and rail service into the city, is the conference hotel. Mark your calendars now! Plan to attend!

Frederick Gerbracht named HSEC treasurer

The Executive Committee of the Historical Society of the Episcopal Church has appointed Dr. Frederick W. Gerbracht, Jr., to the position of treasurer, to succeed the Rev. William Bennett, who had announced his resignation. He will take office early in 2004.

Gerbracht is an officer of Credit Suisse First Boston, treasurer of General Theological Seminary, and former treasurer of the Diocese of Long Island. A long-time member of the Historical Society, he has a doctorate in medieval church history and a penchant for fund-raising.

NEHA seeks nominations for two awards

The Board of Trustees of NEHA invites the general membership to make nominations for two annual awards: the Bishop's Award and the John W. Davis Award. The Bishop's Award is bestowed upon a bishop who has been supportive of the work

of archivists and local historians. It is NEHA's highest award given to a non-working historian or archivist. The John W. Davis Award, named for Canon John W. Davis, former president of NEHA, is presented to a working archivist or historian who has been faithful in preserving, restoring, and collating the records of the church's history or who has written, or taught others to write, diocesan or parish history. Nominations for either or both awards may be made by sending the nominee's name and office, and a brief explanation of why he or she is deserving of the award, to Gregory Straub at gstraub@verizon.net or PO Box 875, Chestertown, MD 21620.

New feature available on HSEC web site

For those who visit <http://www.hsec-usa.org>, a new service enables them to locate titles of all the articles published in the journals of the Historical Society of the Episcopal Church from 1932 to the present. Articles can be located by entering an author's last name, a key word in a title, or a particular year of publication. The list, however, does not include book or church reviews.

One can reach this integrated means of pin-pointing any of more than 1,400 essay titles in one of three ways:

- * Look for the announcement about this new service in a special features box on the home page and click "More."
- * Find "Anglican and Episcopal History" in the features column; click and follow directions to the Index.
- * Find "AEH Search" in the features column; click and begin searching.

Proper use will yield data on an author's full name, the article's full title, name of journal (*Historical Magazine of the Protestant Episcopal Church* or *Anglican and Episcopal History*), volume number, year, and inclusive pages. At the moment, the service offers only bibliographical information on-line, not yet the full text of articles.

Kodak to discontinue slide projectors and accessories in 2004

Eastman Kodak Company has confirmed plans to discontinue the manufacture and sale of slide projection products and accessories in June, 2004. This early disclosure is being made to allow time for adoption of replacement technology or purchase of back-up slide projector products. The Kodak products to be discontinued are Carousel, Ektagraphic, Ektalite, and Ektapro slide projectors and all Kodak Slide Projector accessories.

The current plan is to cease manufacturing in June, 2004. Kodak anticipates that small quantities of new Carousel, Ektagraphic, Ektalite, and Ektapro slide projectors will be available through the end of 2004. Comm-Tec, the Kodak distributor in Germany, plans to sell Ektapro projectors and accessories beyond 2004.

By offering service and support for slide projectors

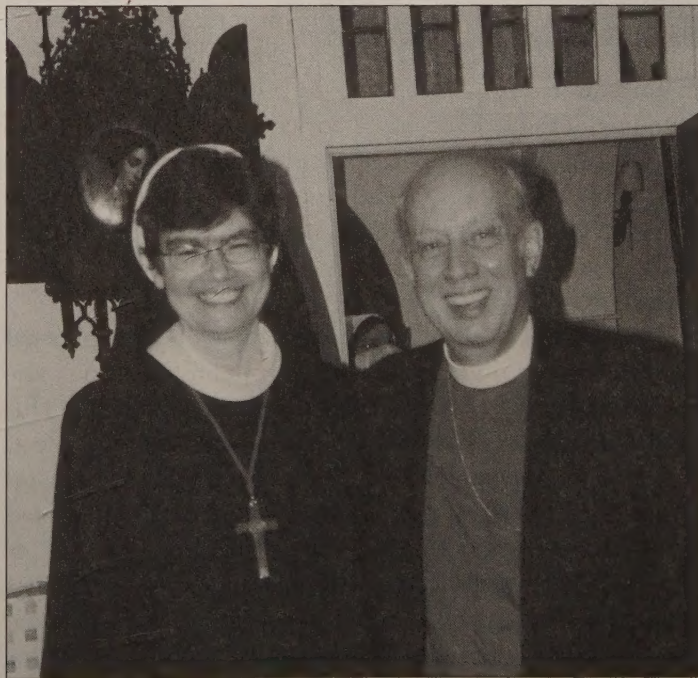
until 2011, Kodak is making sure its slide projectors, which have a long history of trouble-free operation, will continue to provide many years of productive use.

Investigating and installing replacement technology can be a challenging and costly effort with a long implementation time-line. Many may wish to purchase back-up units for currently installed slide projectors while making the transition. Making Kodak aware of your future requirements will ensure that enough products are on hand before production ends.

Needed:

Pictures to illustrate a book on Anglo-Catholic history and ethos. The author needs the following photographs or drawings from American Episcopal history: The Rev. R. Fish Cadle; Deacon Arthur Carey; Richard Upjohn; Church of the Holy Cross, Troy, NY; St. Peter's-Pine Street, Philadelphia, PA; St. Peter's Church, Ashtabula, OH. He also needs illustrations of the following Englishmen: Maurice Childs, Samuel Taylor Coleridge, George Dennison, Hurrell Froude, Henry Scott Holland, Walter Hook, J. R. Illingsworth, Ronald Knox, Robert Liddell, R. C. Moberly, Aubrey Moore, Frederick Oakley, Francis Paget, Arthur Philip Percival, Henry Philpotts, Canon Prynne, Hugh James Rose, William Sancroft, Edward Talbot, W. G. Ward, Benjamin Webb, and Robert Wilberforce.

If you have, can lend, or can direct him to a source, please contact: The Rev. Stephan W. Heimann, 126 Sunset Drive, Salisbury, NC 28147.



On June 28, NEHA member Sister Shane Margaret, CSJB, made her first profession in the Community of St. John Baptist. Bishop Visitor Herbert Donovan received her vows and was celebrant for the Eucharist. NEHA member the Rev. David Bryan Hoopes, OHC, preached.

What are HSEC, NEHA, EWHP?

Untangling the Church historical societies

By Barbara Brandon Schnorrenberg

Interested persons who are not active in any of the organizations which promote investigation and publication of Episcopal history are sometimes confused about the mission and relationships of three national groups. The Historical Society of the Episcopal Church (HSEC), the National Episcopal Historians and Archivists (NEHA), and the Episcopal Women's History Project (EWHP) promote various



aspects of our common aims. Each is organized separately, with dues and officers and an annual meeting. These meetings sometimes coincide in place and time. Paying dues to one organization, however, does not mean membership in all three.

Recently the groups have together sponsored conferences on topics in church history. This last occurred

in Toronto in 2001, celebrating the 300th anniversary of the founding of the London-based Society for the Propagation of the Gospel, which supported mission and ministry in the New World. In June, 2004, the groups will meet with their Lutheran counterparts in Chicago to consider "Anglicans and Lutherans: The New World Experience of Two Old World Traditions."

HSEC is an official organization of the Episcopal Church, chartered under its canons. It publishes a fine journal, *Anglican and Episcopal History*, now at volume 72. This journal contains articles about Anglican history worldwide as well as book reviews and the always interesting church reviews. The society has recently organized an archives devoted to African-American Episcopalians which is located at Virginia Theological Seminary in Alexandria. HSEC makes annual grants to support research in Anglican and Episcopal history. Annual dues are \$45 for regular members, \$25 for students and retirees. Checks for membership, made out to the Historical Society of the Episcopal Church, should be sent to: May Lofgreen, PO Box 2098, Manchaca, TX 78652-2098.

HSEC members also receive *The Historiographer*, which serves as its newsletter. This quarterly originated as the newsletter of NEHA. Several years ago the presidents of the

three organizations began a concerted effort at working together; the cooperation of HSEC and NEHA in joint publication of *The Historiographer* is one of its fruits.

NEHA is an independent organization for archivists, historiographers, and any others interested in church history and concerned with the preservation and use of church archives at all levels. Its annual meeting featuring papers and workshops as well as the articles and book reviews in *The Historiographer* reflect this mission. Recent issues of the newsletter have covered archives and archivists in such varied dioceses as New York, Hawai'i, and Alabama. There have been reviews of parish histories and brief articles on parishes and personalities. Those who have questions about church history and resources are encouraged to write them up for this publication. Annual dues for NEHA are \$35. Checks, made out to NEHA, should be sent to: NEHA, 509 Yale Avenue, Swarthmore, PA 19081. Correspondence regarding *The Historiographer* should be sent to editor A. Margaret Landis at the same address.

EWHP is also an independent organization, founded in 1980 to recover, save, and publicize the story of women in the Episcopal Church. EWHP makes small annual travel/research grants to support projects relevant to its mission. Every three years it gives the Frank Sugeno award for a major research project and the Adelaide Teague Case award to a woman who has actively participated in carrying out EWHP's mission. It has just instituted a dues structure. As of January 1, 2004, annual dues will be \$25. Checks, made out to EWHP, should be sent to: Terry Howell, 133 Anacapa Drive, Santa Rosa, CA 95403. EWHP publishes a quarterly newsletter, *Timelines*, which includes both organizational news and stories of women and women's work in the Church. Contributions and queries about Episcopal women are always welcome. They should be sent to: Lucy Germany, PO Box 343, Hawkins, TX 75765.

Those who care about the Episcopal Church and its history can get the full story only by belonging to all three organizations. For a total of \$105 a year, you can find out about bishops both important and scandalous, altar guilds, parishes, archives, native American and African American Episcopalians, nuns, missionaries, and the rest of the varied tapestry of the Episcopal Church.

Barbara Brandon Schnorrenberg, former president of the Episcopal Women's History Project, is program coordinator for the 2004 meeting of Anglican and Lutheran historians and archivists. Photo by Lucy Germany.

General Convention from the edge

By Willis H. A. Moore

My five days at General Convention proved educational, informative, inspirational, and lots of work! As a member of the Board of the National Episcopal Historians and Archivists, I was in the Exhibition Hall for most of that time. Visiting with hundreds of people at the NEHA booth, people ranging from the Primates of Brasil and Spain to seminarians and many other church folk, was a wonderful time well spent.

NEHA felt strongly that a "Convention presence in the exhibit area" was important. A small membership organization, NEHA has seen its member numbers grow from about 40 a few years ago to 200 today—and getting more folk who are interested in history, genealogy, and archives into the NEHA network was deemed important.

The primary work of the NEHA booth fell to Julia Randle, past president of the organization. She saw to the assembling and setting up as well as disassembling and returning materials to Seattle and Swarthmore. Julia also provided a continuous presence at the booth except when attending the meetings of the Historical Society of the Episcopal Church.

NEHA tapped its membership to help at the booth. Members who were at Convention in some official capacity or who were there simply to observe the proceedings or to meet old friends and make new ones also volunteered some of their time. Among them were Larry Bradner of Rhode Island, Kit Caffey of Central Gulf Coast, and Bob Neslund of Minnesota. To make sure the booth was covered at all times, Bob Neslund corralled local volunteers—Sonya Anderson, Richard Carlson, Laurel Carrington, and Linda Schelin, all of the Minneapolis/St. Paul area.

Not only did those who staffed the booth meet and greet Convention-goers, spreading the word about NEHA

and its mission of preservation of history and conservation of archival materials, but as the only Episcopal historical organization at Convention, they distributed literature about the Historical Society and the Episcopal Women's History Project.

The combination of having a booth, meeting people, and distributing literature is helping more Episcopalians to know about and support the work of history and archives in our Church. As NEHA President Gregory Straub (his duties as a deputy prevented his presence at the booth) says, "An organization that does not exhibit at General Convention simply does not exist"—at least, not to most Episcopal folk.

My five days in Minneapolis, however, were not all about NEHA. An invitation to participate in a Youth Event on Saturday, August 2, was exciting. Over 300 youth (ages 16-25) were invited to talk about vocation. Each of 25 tables was staffed by a person with whom they could speak. Every 15 minutes, the youth were asked to move to a new table, giving each six opportunities to visit with someone. Speaking as a "prison educator," I visited with 50 youth during the two-hour-long merry-go-round. Presiding Bishop Frank Griswold addressed the youth with ease and candor about his own calling, his ministry, and issues facing Convention. He was warm, open, friendly, relaxed, affable, and humorous.

Serving as an LEM on Sunday morning was a thrill. Along with other Hawaiian Islanders, participating with 5,000 Episcopalians—singing, praying, and sharing Holy Eucharist—reminded me why this is *my* Church!

As a historian, I am intrigued that since the first (failed) attempt to organize ECUSA in 1784, we Episcopalians have not lacked controversy, sturm und drang. But we are a people on a journey, seeking truth, and trying to love and minister to the world presented to us in our age.

In addition to being a "prison educator," Willis H. A. Moore is adjunct professor of history at Chaminade University of Honolulu, a member of Hawaii's diocesan council, and organist for St. Paul's Episcopal/Philippine Independent Church.

Minneapolis religious art collection: A treat for HSEC members

A number of those who arrived in Minneapolis early for the annual meeting of the Historical Society were fortunate to have an opportunity to enjoy a tour of the Collection of Religious Art of Thrivent Financial for Lutherans. Our hosts were Pastor Richard Hillstrom, founder and curator of the collection, and the assistant curator, Joanna Reiling Lindell.

The Thrivent Collection concentrates on etchings, engravings, woodcuts, and lithographs by European masters from the 15th century to the modern era. It has especially rich holdings of the work of Albrecht Durer (German 1471-1528) and Rembrandt van Rijn (Dutch 1606-1669). Durer's 16 large woodcuts in a series known

as The Apocalypse, first published in 1498, are especially noteworthy. There are a few surprises, too, among the more modern works, notably a powerful lithograph of the Crucifixion by the American George Bellows, better known for his realistic depictions of New York city life.

This is a rich collection, deserving more recognition than it often receives. It is conveniently located in central downtown Minneapolis on the mezzanine of the Thrivent office building at 625 Fourth Avenue South, adjacent to City Hall. Visitors are welcome to tour the collection without charge during business hours, Monday through Friday.

—Thad Tate

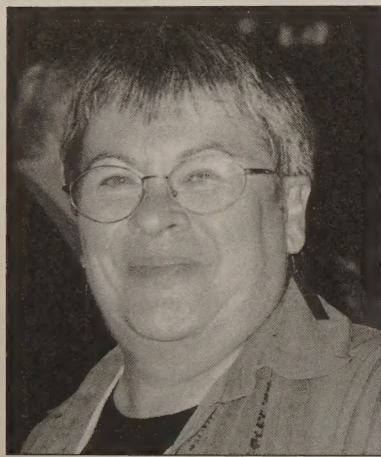
Episcopal Church loses two historians

Nancy Piatkowski (1942-2003)

Nancy Piatkowski, archivist and historian, died July 12 following a short illness.

In a resolution of sympathy to her family, passed at General Convention on August 6, Piatkowski, a Roman Catholic, was honored for her work for the Episcopal Church, which she had served as a member of the Commission on the Status of Women, as vice-president of the Episcopal Women's History Project, and, since 1998, as archivist for the Diocese of Western New York. The resolution noted she was "an educator, artisan, and friend who (in her own words) 'marched to a different accordion.'"

Piatkowski, 60, was born in Buffalo and was graduated from Mount St. Joseph's High School. She held a BA degree from D'Youville College, an MS from Canisius College, and an MA from the University of Buffalo.



Her interest in history and archives led her to work for such organizations as the New York State Council for the Humanities Speakers Bureau (her program topic, "Missionary Barrels and the Social Gospel: Church Women and Charity at the Turn of the 20th Century," is

included in the Council's current History Project), the Documentary Heritage Program, the Library of Congress Veterans' Oral History Project, and Buffalo State College where she was both a research fellow and an adjunct instructor, teaching courses on folklore.

Piatkowski was pro-active regarding history and archives. She lamented that some churches had saved little beyond their sacramental and service registers and that vestry minutes, parochial reports, mortgage papers, and anniversary booklets had disappeared. When asked her collection policy, she said, "If you have it and don't want it, I'll take it."

In writing about her work, she noted: "Every time I go in to sort and file, I learn something. I go through every folder and book page by page and pass this experience on to the parishes. Someone asked me how far I'd gotten on the digitization of my collection. After I stopped laughing, I told him I was still unwrapping 19th-century bundles of papers and pulling rusty pins out of documents."

Her colleague at Diocesan House, Patricia Zebrowski, noted that one could always tell "when Nancy planned to forage through bundles wrapped with twine. She would come

adorned in attire appropriate for the dirty work that lay ahead. Emerging from the 'Catacombs,' she would have grime and dirt coating her hands and clothes. There would be a look of new discovery on her face as she shared her wondrous finds of photos from 1910 or news clippings from the turn of the century."

A member of the Western New York Association of Historical Agencies board of trustees as well as numerous other historical, archival, and folklore societies, Piatkowski's other interests included gardening, tai chi, photography, and collecting cookbooks. In addition, she and her husband Dennis operated an art studio in their home where they made liturgical hangings and vestments.

"What a thoroughly creative and wondrously crafted person she was," stated the Rev. Bindy Snyder, president of the Episcopal Women's History Project. "She could be depended on as an enthusiastic and rich resource for anything related to our work—scholarly, spiritually, or even technologically." Her eclecticism extended her love of history and the arts into the computer age, particularly as exemplified on her web site (<http://buffalolore.buffalonet.org>) which made for great reading, both edifying and entertaining. "Nancy created our web site, too, better and with more pizzazz and love than anyone could have asked or imagined. That's the way she went about everything she did. She was a joyful, generous colleague and friend."

At the time of her death, Piatkowski was a eucharistic minister and lector at St. Joseph University Church where a Mass of Christian Burial was offered on July 17. The stunning frontal and pulpit hanging she made for the consecration of Western New York's Bishop J. Michael Garrison were used for her funeral.

In addition to her husband of 37 years, Nancy Piatkowski is survived by a daughter, Beth Cadenhead.

Donald Langstraat (1922-2003)

The Rev. Canon Donald Henry Langstraat, archivist and historiographer for the Diocese of Quincy, died June 21 at the Buehler Home in Peoria. He had battled cancer for several years.

Langstraat was born in Peoria and educated in the city schools. A veteran of both World War II and the Korean War, he attended Bradley University, received a BA degree from Ripon College in 1955, and an MDiv from Nashotah House in 1959.

Ordained in 1959, Langstraat served first as curate at Trinity Church, Rock Island, then from 1961 to 1965 was rector of St. John's Church, Kewanee, both in the Diocese of Quincy. From 1966 until his retirement in 1979, he was

rector of All Saints' Church in Morton, Illinois, in the Diocese of Springfield. Returning to Peoria, he served as a supply priest, was soon named archivist and historiographer, and in 1994 was named a canon of the diocese.

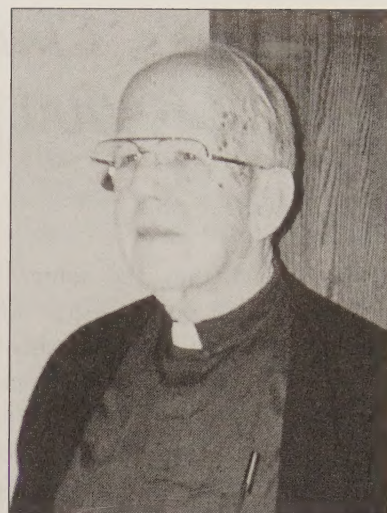
Following his official retirement from the active priesthood, Langstraat began a second career as a librarian, first as reference librarian at the Peoria Public Library, then as head of the Lincoln Branch, finally retiring in 1992. Working as a librarian, he was in his element, digging for details. He was immensely interested in genealogy and American and English history, especially church history, which in turn led him to become an authority on Bishop Philander Chase, first bishop of Illinois.

Langstraat's involvement in the community included working on Red Cross blood drives. And although he himself was a very private person, he worked with a local Red Cross

committee that served the needs of wives and children in military families.

To honor Canon Donald Langstraat, who loved the Church's liturgy, a scholarship fund has been established at Nashotah House for a seminarian outstanding in that field.

On June 24, the Rt. Rev. Keith Ackerman, bishop of Quincy, officiated at a memorial Mass at St. Paul's Cathedral in Peoria.



SAA honors go to two NEHA/HSEC members

At its 67th annual meeting in Los Angeles in August, the Society of American Archivists (SAA) honored two members of the National Episcopal Historians and Archivists and the Historical Society of the Episcopal Church as it celebrated outstanding archival achievements in public service, advocacy, and writing. Founded in 1936, SAA is North America's oldest and largest national archival professional association. (For more information, see [<http://www.archivists.org/>](http://www.archivists.org))

Council Exemplary Service Award

Alexandra Gressitt, a member of the Board of the Historical Society, was one of four individuals selected by SAA's governing council to receive the Council Exemplary Service Award. The award honors Gressitt for her "unflinching service" during her two consecutive terms as head of the SAA Awards Committee, one of the most important tasks in the association and one of the hardest as the chairperson coordinates the work of 13 different awards sub-committees. The SAA awards process helps the archival profession identify the very best it has to offer and, as a result, helps improve the entire profession.

Gressitt is the newly appointed director of the Thomas Balch Library in Leesburg, Virginia. Previously she worked for the Indiana Historical Society; was archivist for the city of Hattiesburg, Mississippi; and served as assistant university archivist for the University of Southern Mississippi. Most recently she was Director of Archives Research Services at the Library of Virginia in Richmond where she was responsible for public service, outreach, conservation, and access programs.

Gressitt has served the Historical Society in a variety of capacities, most recently as a member of the five-person committee overseeing the African American Historical Collection of the Episcopal Church. She also heads the com-

mittee tasked to explore the state of the Society's records, which date back to 1910, as well as its working relationship with the Archives of the Episcopal Church.

Sister M. Claude Lane, OP, Memorial Award

Theresa Thompson, former Archivist for the Anglican Church of Canada, was the recipient of SAA's 2003 Sister M. Claude Lane, OP, Memorial Award for her significant contribution to the field of religious archives.

Following her appointment in 1979 as archivist for the Anglican Church of Canada, Thompson established an archives and records management program that has become a model for all the dioceses of the Church. She created networks, training manuals, and workshops for local church archives and successfully advocated for making the archives an indispensable part of the operation of the institution. This was never more important than when the Church became a defendant in more than 1,500 lawsuits filed by former students of Indian residential schools, sending it into years of litigation and near bankruptcy. During this period, Thompson provided research services and interpretation of records that were critical for the final settlement. The Anglican archives collections were recognized as essential to the ongoing process of healing and reconciliation as the Church works with indigenous partners for justice.

Thompson has served in multiple capacities for the Association of Canadian Archivists, the International Council on Archives, and the Canadian Council of Archives. She is a founding member of the International Working Group on Archives of the Anglican Communion. Currently, she is assistant director of information resources at the University of Calgary, a position that will allow her to maintain her connection to church history and matters of native rights and justice.

St. Luke's, Church Hill: Cost, 140,000 pounds of tobacco

By Dickson J. Preston

It was an unhappy and somewhat angry group of Upper Queen Anne's County citizens who gathered at their chapel near John Collins' grist mill early in October, 1728.

They were good church members and taxpayers, hard-working tobacco planters almost to a man. They had been patient these several years while political maneuvering denied them and their families the full benefit of the blessed word of God within the Church of England. Now they wanted no more delay.

St. Paul's Parish, their parish, was 40 miles long and 20 miles wide, far too large for one priest. Further, its one parish church and three chapels of ease, two of them in the southern part of the county, meant that services were held only once a month at Up River Chapel for the hundreds of churchpeople who had settled along the south bank of the Chester River and spread out across Queen Anne's County.

The Maryland General Assembly, in 1726, appeared to recognize their need and authorized creation of a new parish. A committee headed by Colonel Richard Tilghman had surveyed proposed parish lines. But the Rev. Christopher Wilkinson, St. Paul's rector, complained to London that the move would cost him too much income. In 1727, the Assembly's Upper House agreed, saying "the present antient (sic) incumbent would be divested of too great a part of his Benifice."

This was so manifestly unfair that the Up River parishioners were moved to eloquent protest. In a petition to the Assembly, signed by 254 heads of families on October 3, 1728, they reported how "deplorable" their situation was: "There are many in the upper parts of the parish who never

heard a word read or preached from the minister of the parish in their lives," the petition said. "From the upper Inhabitants to the nearest Chappell is between twenty and thirty miles which we doubt not but your honours must think too great distance to gett conveniently [in] time enough to hear Divine Service performed. . . and that can be but one Lord's Day in four. . . ."

Their youth were growing up without "pious Instruction for want of which they run from place to place on the Lord's Day playing and other sinful Courses to the dishonor of Almighty God. . . ."

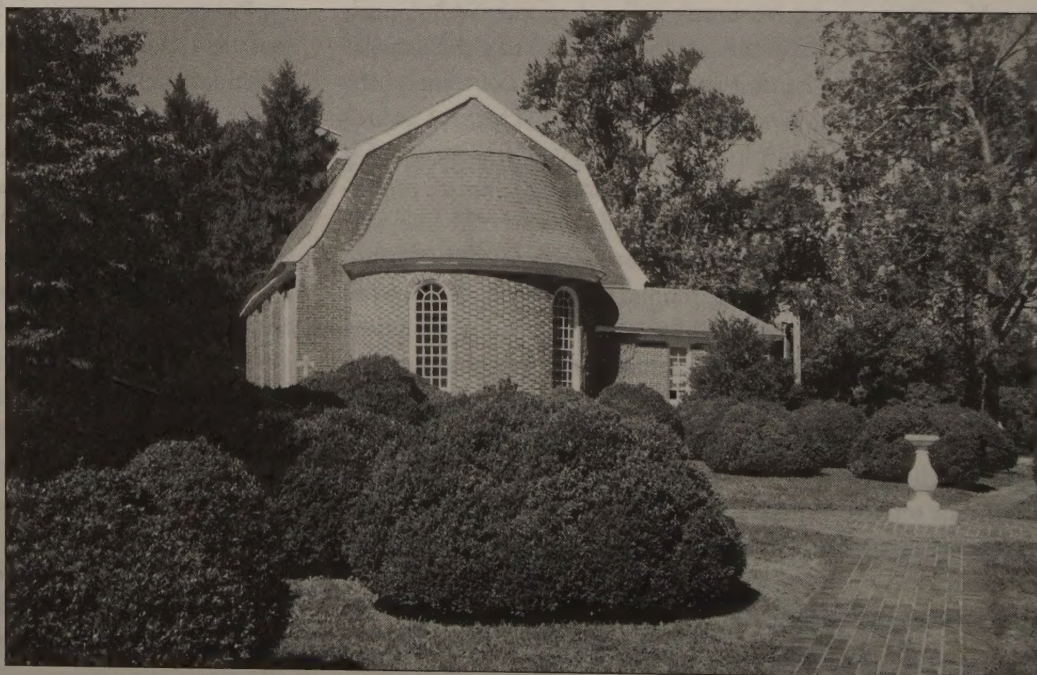
"We therefore pray your Honours will be pleased to take this our deplorable case into your consideration. . . that we may not live almost as heathen-like as the very Indians do."

As for Wilkinson's fears about his income, the petitioners pointed out that the 40 pounds of tobacco per poll collected by law to support the minister "amounts to at least sixty or seventy thousand pounds of tobacco per year [which] would be sufficient maintenance for two or three incumbents."

This time, at long last, the Assembly heeded their plea. Wilkinson's objections were brushed aside. A bill creating St. Luke's Parish was enacted on October 30 and signed by Governor Benedict Leonard Calvert on November 2. It became effective December 1, 1728.

Governor Calvert named the Rev. John Lang to be St. Luke's first rector. He arrived at Up River Chapel on January 5 and conducted services. Ten days later, vestrymen and wardens were elected. On February 4, John Dempster of Kingstown was chosen clerk at a salary of 1,200 pounds of

St. Luke's Church, Church Hill, was one of the Eastern Shore churches NEHA and EWHP members visited in June as a part of the NEHA conference titled: "The Christian Heritage in the Upper Chesapeake Bay." St. Luke's represents Maryland in the Historic Episcopal Churches Engagement Calendar 2004.



tobacco a year. On April 22, survey lines were run and initials carved on trees—S.L.P. for St. Luke's and S.P.P. for St. Paul's. And on May 6, 1729, the freeholders of the parish met at Up River Chapel to discuss the location for their church.

While old and dilapidated, the chapel was in a splendid location. It stood on a hill at the head of a branch of the Chester River, with easy access by boat, and it overlooked John Collins' mill and mill pond to which the horse trails (which passed as roads) led from several directions. The location could not be improved upon so the freeholders decided to build their new church beside the old chapel.

Since the planned church was to be the largest yet built in the Province of Maryland, a considerable sum of tobacco money had to be raised. Part would come from a tax of 10 pounds of tobacco per poll on residents of both St. Paul's and St. Luke's Parishes. Parishioners would need to raise the balance. At a special meeting in July, 1729, they pledged 46,200 pounds of tobacco, a third of the total cost of 140,000

pounds. The new rector, the Rev. John Lang, led the list with a 2,000-pound pledge.

In a contract signed May 6, 1730, the rector, acting as chief contractor, agreed to have the church completed by Christmas Day "in ye year of our Lard" 1731. He hired carpenters who were experienced builders, had bricks fired on the premises, and by September, 1730, had construction well underway.

Although Lang and the vestry fussed and feuded over funds and details, the structure they created together speaks for itself. Surviving times of trial and triumph, times of neglect and renewal, it stands as solidly today as it did in 1731. In its lovely simplicity, it is a lasting monument to St. Luke's first rector and the sturdy vestrymen who advised him.

The late Dickson J. Preston, a journalist and sometime editor of the Easton Star-Democrat, wrote the history of St. Luke's Church, from which this brief sketch has been excerpted.

St. Luke's celebrates 275 years of faithful ministry

By Arthur Leiby

On Sunday, October 19, historic St. Luke's Parish in north Queen Anne's County, Maryland, observed the 275th anniversary of its erection by the Maryland General Assembly. Under the Colonial Acts of Establishment, the northern third of the county, from the Booker's Wharf north to the Chester River and east to the present boundary of Maryland and Delaware, was carved out of Colonial St. Paul's Parish as an independent parish with its own rector and vestry. The Up River chapel-of-ease became the parish church, and the Chapel in the Wilderness became the new parish's chapel-of-ease. Tuckahoe Chapel, located in the lower part of the new parish and an object of dispute until 1748, was tended by clergy from both parishes; it later became the parish church of St. Mary, White Chapel Parish.

The first building project of the new parish was a brick chapel alongside Chapel Branch, near present-day Sudlersville, which it dedicated to St. Andrew. The next was a new parish church to replace the original old and dilapidated chapel. When St. Luke's new church was completed in 1732, it was the largest brick church building in the colony, seating 300 persons.

On October 19, 2003, St. Luke's Church was filled with parishioners and well-wishers, present to celebrate the parish's anniversary. Bishop James J. Shand, for 25 years a priest of the Diocese of Easton and now its new bishop, made his first "official visitation" that day to celebrate the anniversary, preside at the Eucharist, and perform the rite of confirmation. Taking the appointed gospel for his sermon text, Bishop Shand emphasized three points: that St. Luke was a healer not to be despised, that the Church must be faithful in

its ministry, and that the Church must regularly and duly celebrate the sacraments. He testified to the long history of healing that St. Luke's Parish has shown, having been formed in order to heal division and neglect. He testified to the parish's long and faithful ministry to the county. And he pointed out how confirmation is a full celebration of the ministry of all people, much to be desired. Four young women were confirmed and received the laying-on-of-hands.

Bishop Shand called the Rev. William and Kathleen Chilton, the rector and his wife, to the Communion rail where he praised the rector's 24-year pastorate and gave the couple his episcopal blessing. The congregation responded with a standing ovation.

The rite used for the celebration was Rite II for Confirmation and Holy Eucharist. Music for the liturgy was the Mathias setting in the Hymnal, supplemented by solo flute music from Handel, played by Gregory Adams, a music major at nearby Washington College in Chestertown. Professor Amzie Parcell, of Washington College's music department, is the parish organist.

Following the service, the ECW of St. Luke's Church hosted a sumptuous reception in the new Parish House.

Dickson J. Preston's *St. Luke's Parish: A History*, first published in 1978 for the 250th anniversary, was reprinted for this anniversary and updated with supplemental information, additional photographs, and a new chapter. Copies may be ordered from the parish (St. Luke's Episcopal Church, PO Box 38, Church Hill, MD 21623) at a nominal cost.

Arthur Leiby is archivist of the Diocese of Easton.

The Upper Chesapeake Bay's Christian Heritage the theme for NEHA's annual conference

By Arthur Leiby

Christianity came early to Maryland's Eastern Shore, thus the Christian heritage of the Upper Chesapeake Bay was a most apt topic when the National Episcopal Historians and Archivists held its 2003 annual meeting June 25-28 at the Diocese of Maryland's Cathedral of the Incarnation and Diocesan Center. The conference included "a day on the Eastern Shore" which focused on the rise of the Anglican Church there and the early beginnings of what in 1869 became the Diocese of Easton. Members of the Episcopal Women's History Project (EWHP) joined NEHA for this conference, attended by more than 80 persons from across the country. Hosts for the event were the Rev. P. Kingsley Smith, historiographer, and Mary Klein, archivist of the Diocese of Maryland, and the Rev. Gregory Straub, NEHA secretary, and Arthur Leiby, archivist of the Diocese of Easton.

The meeting opened Wednesday evening with a reception and dinner at Maryland's Diocesan Center. Bishop Robert Ihloff, the keynote speaker, spoke on the importance of knowing the Church's history, calling it "a necessary ingredient for understanding who we are in the moment."

Early the next morning, conference participants boarded a motor coach for a tour of six historically important churches within the bounds of the Diocese of Easton. At Christ Church, Kent Island Parish, the Rev. Sheila Nelson-McJilton led Morning Prayer and related some of the history of Maryland's oldest Christian congregation. The parish traces its roots to August, 1631, when a group from Virginia established a post

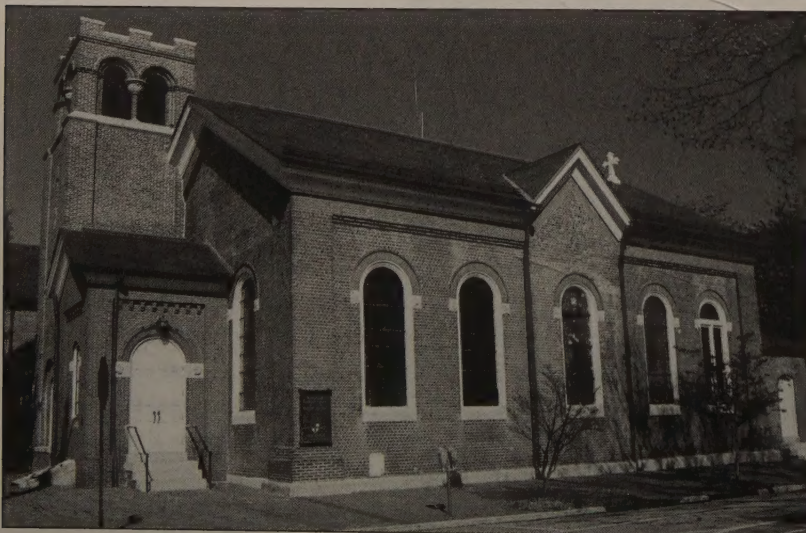
for trading with the Indians. En route to the next church, James Wollon, architect and historian, pointed out the site of the first Christ Church building and its Broad Creek cemetery. Wollon continued to provide commentary about the architecture and history of each site visited throughout the day.

At St. Paul's, Centreville, officially founded in 1692, the conferees heard from docents about the church's four buildings, including the present one begun in 1834. While there, Matt Kinnamont, a graduate researcher from UC-Berkeley, presented the first of the day's papers. His subject was "the conversion from Anglicanism to Methodism of Dundee Chapel," a chapel-of-ease in Colonial St. Michael's Parish, Talbot County.

The organizing meeting of what became the Diocese of Maryland occurred on November 9, 1780, in Chestertown under the presidency of the Rev. William Smith, rector of Emmanuel Church. Noonday prayers in the historic church were led by today's rector, the Rev. Gregory Straub. Following



At Emmanuel Church, Charlotte Fletcher, right above, and Bayly Janson-LaPalme, right, spoke of events in early Maryland history.



an introduction to Emmanuel's history and William Smith's founding of Washington College, conferees enjoyed lunch in the parish hall and heard papers by Dr. Bayly Janson-LaPalme, who spoke on "the implications of the founding of the Proprietary Colony of Maryland and the conversion of the Calvert family from Roman Catholicism to Anglicanism," and by Charlotte Goldsborough Fletcher, a descendant of William Smith, who spoke about the Convention of 1780 and Smith's work on the Proposed Book of Common Prayer of 1785.

At Church Hill, conferees learned the history of St. Luke's Parish, originally a chapel-of-ease of St. Paul's, Centreville (*see page 8*).

Next on the tour was Bridgetown United Methodist Church. Built at public expense in 1773 as St. John's Chapel-of-ease, it was the third chapel in Colonial St. Paul's Parish. Confiscated by civil authorities during the American Revolution, it was eventually turned over to the Methodists in 1778. The Rev. Philip Lawton, a United Methodist historian, presented a paper on the "reasons for the success of the Methodists where Anglicanism failed" in post-Colonial America.

The Very Rev. David DeSmith greeted conferees at Trinity Cathedral in Easton. Following Evensong, with Chancel Choir and musicians, the group toured the cathedral and visited the Diocesan Archives Room in Bray House. James Wollon noted that Bishop Henry C. Lay's attendance at the first Lambeth Conference in 1878 influenced the building of the cathedral complex.

The climax for the day was the visit to Old Wye Church in Wye Mills. In 1949, parishioner Arthur Houghton, Jr., financed the restoration of the building; the work was researched and undertaken by the Colonial Williamsburg Foundation. The Rev. Charlie Osberger, rector, and parishioner Stan Hutchison welcomed the conferees, who enjoyed a social hour with Bishop James Shand. Dinner in the parish hall was typical Eastern Shore fare of baked ham and crab imperial "with all the fixin's," capped with strawberry shortcake. The Rev. A. Pierce Middleton, who had worked for Colonial Williamsburg during the restoration of Old Wye Church, gave a paper on the SPG missionaries who served Colonial Anglican parishes and on the SPCK Lending Libraries. At Old Wye, the Lending Library has been reconstructed. Compline in the candlelit church led a number of people to remark how truly beautiful Old Wye must be when fully decorated for Christmas Eve or Easter Eve services.

Kingsley Smith reconvened the conference Friday morning, beginning with Morning Prayer. The Rev. Stanley Upchurch, archivist of the Diocese of Oklahoma, led a session devoted to problem solving for diocesan archives. He told of the disorganized archives he inherited and how he set out to reorganize it and make the material accessible. Faced with increasing quantities of paper records, lack of storage space, and paucity of funds, the need to microfilm records both to preserve them and to allow them to be used was obvious. A local bank

offered him an unused micro-filming camera, and he began microfilming. He has advanced beyond this gift to three cameras, organized storage files and cabinets, and a simple and practical program of yearly microfilming. Meanwhile, as the archives has become accessible, its use by both church people and others has increased dramatically.

The cost in labor has been reduced, overall costs have not been prohibitive, and Bishop Robert Moody and the diocesan council have been very supportive. Other conferees cited similar problems. Most noted that increased use of diocesan archives netted wider support and greater cost-efficiency.

Mark Duffy, Archivist of the Episcopal Church, and Mary Klein spoke on determining the canon of materials necessary in archives, encouraging their use, upgrading collections, and transforming the accessioning process from manual or card catalogs to computers.

Duffy showed slides of the Archives of the Episcopal Church and his staff in Austin, Texas, as well as his staff at the Episcopal Church Center in New York. He spoke of the proposed move of the Archives from the Seminary of the Southwest, of visiting and evaluating possible new locations for the Archives, and of the seminary's latest proposal. He offered samples of resources prepared by his office for use in evaluating documents to be included in diocesan archives and told of ongoing programs to microfilm specific diocesan archives so whole collections of specific types of records are maintained permanently and uniformly and are representative of every diocese in the Church.

Duffy spoke of his annual report to the Presiding Bishop and the use made of shared statistics by researchers both in the Church and outside it. He said the Church's Archives is becoming less dependent on the General Convention for all its funding. While it has much yet to do, the Archives is setting the pace for denominational archives in becoming financially self-sufficient and programmatically representative. He said the Archives will still assist diocesan archives when it can.

Mary Klein told of the retrieval of Maryland's diocesan archives from the Maryland Historical Society and its

Continued on next page



Episcopal Church Archivist Mark Duffy, right, and Dr. Patricia Page.

Christian Heritage

Continued from preceding page

placement in the space created for it in the Cathedral of the Incarnation. The late F. Garner Ranney oversaw this retrieval and almost single-handedly did the work himself while also assisting researchers and continuing to accession the increasing collections. Ranney's tenure over Maryland's diocesan archives, on which his character is firmly etched, lasted almost 40 years.

When she assumed duties as archivist, Klein determined it was necessary to convert the catalog to computer because of its size and because most researchers now use this technology. All new accessioning is done on the computer, and as time permits, the old cards will become incorporated into the system. The diocese has no plan to discard the card catalog, estimated to be more than 1 million separate cross-referenced cards that Ranney painstakingly typed.

Maryland's diocesan archives is important to the larger Church because research can be done there that is impossible in most places. The collection was begun early, is very broad, and has been well accessioned. The new accessioning and cataloguing are based on data-base processing that is standardized among most computer systems. The catalog, however, is not yet, nor planned to be, "on-line." Once it has been located, the researcher may still hold in his or her hand the actual document to be researched.

The afternoon agenda offered conferees a choice of visiting three religious archives or hearing presentations on building preservation. The Associated Archives of the Archdiocese of Baltimore at St. Mary's University and Seminary is a consolidation of the archives of the archdiocese, of St. Mary's University and Seminary, and of the Sulpician Order that operates the university. The materials have recently been brought from a number of locations to new space in the seminary's library which should comfortably accommodate 50 more years

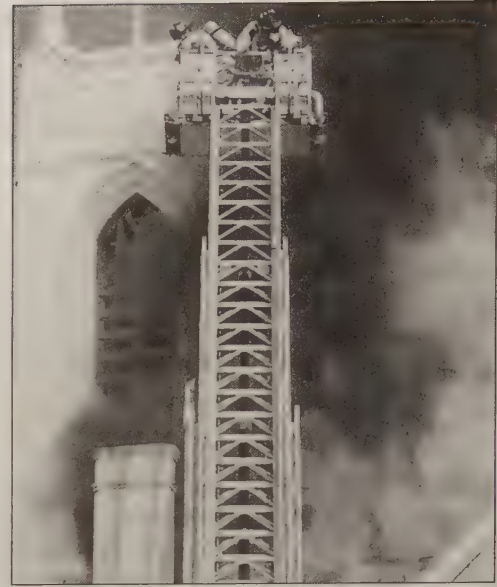
Conference supports

Garner Ranney Archives Fund

Thank you to all those attending the 2003 NEHA conference who contributed to the Garner Ranney Archives Fund. The collection of \$287.76, taken at the Conference Eucharist, went directly into the Fund. Your generous gift will help make possible the continuation of the wonderful legacy left to the Diocese of Maryland—and the whole Church—by Garner, archivist of the diocese for 40 years. Many of you knew and admired Garner, and I think he would be pleased to know you are continuing to support his work.

—Mary O. Klein
Archivist, Diocese of Maryland

St. Mary's Cathedral in Memphis was spared when fire destroyed the Diocesan House next door. Swift action by fire fighters limited the loss. Diocesan archives photo.



of material. Archival procedures have been updated, and the entire collection is now accessible through a unified catalog.

The Methodist Archives at the Lovely Lane United Methodist Church has been under the supervision of the Rev. Edwin Schell for most of its existence. A Methodist pastor with a charge, he volunteered his time in addition to serving as chairman of the Baltimore Conference Commission on Archives and History and president of the Baltimore Conference Historical Society. Although retired, he greeted conferees at Lovely Lane Church and explained the archives' history as well as the history of Methodism in the Baltimore-Washington area. His successor, a professionally trained archivist, was appointed this spring.

Mary Klein, her staff, and members of the Archives Advisory Committee were in the F. Garner Ranney Memorial Archives to lead tours of that facility.

The Rev. Alfred Moss, professor of history at the University of Maryland, moderated a session on historic preservation. "The protection, preservation, renewal, and sometimes, sadly, even the replacement of historic buildings is a form of Christian stewardship," he said.

In 1980, when fire gutted historic Immanuel Church in New Castle, Delaware, the decision had to be made how to restore the building which, over almost three centuries, had been adapted several times to meet prevailing styles. The Rev. Christopher Agnew, rector of historic Vauter's Church in Loretto, Virginia, discussed the criteria by which the restoration was made. "To restore the building to an exact replication of what it was the morning of the fire risked freezing it to a particular time, and in so doing it would cease to be a living structure," he said. The final decision was to restore the exterior of the church to suit its location, on the green at the heart of the town's historic district. The architectural firm that undertook the restoration, however, "designed an interior that is unique to today and today's needs. It is a living church."

In 2000, a workman's torch set fire to West Tennessee's Diocesan House, causing the roof to collapse, the

interior to suffer severe damage, and the loss of much of the building's contents. After discussions with the Church Insurance Company and structural engineers, the diocese chose to restore and renovate rather than replace the building. The paper by Lewis Wood, Jr., chairman of the restoration committee (read by Jack Lancaster, diocesan historiographer, as Wood was unable to attend the meeting), gives a step-by-step account of the restoration. On September 13, 2001, the diocese celebrated the restoration with an open house and reception. "The consensus of those present was that the restoration of the building, portraits [of all the bishops back to Bishop James Hervey Otey], and interior furnishings was excellent; and, with the addition of the elevator and compliance with building codes as well as disability requirements, the recon-

struction was well worth the effort."

Architect Teresa Todd is junior warden of St. Margaret's Church in Annapolis and in charge of shaping the master plan for the renovation, remodeling, and major expansion of her church. She said that before any renovating or building decisions are made, certain factors need to be addressed. Who decides on the need for changes—an individual, small group, the whole parish? What precipitated the decision—fire, hazards, structural problems, church growth? What are the new needs—age and needs of members, technology, building codes? She said a planning committee representative of the whole church is essential and recommends examining options to new construction, identifying areas of conflict and sensitivity,

Continued on next page

National Episcopal Historians and Archivists Annual Meeting

The annual membership meeting of the National Episcopal Historians and Archivists took place on Friday, June 27, at the Cathedral of the Incarnation in Baltimore.

Following the call to order, opening prayer, and acceptance of the minutes of the 2002 annual meeting, President Julia Randle introduced Willis Moore and Stanley Upchurch, two candidates for election to the Board of Trustees, and conveyed apologies for the candidates who were absent, Peter Cabiness, Nancy Piatkowski, and Carl Stockton. There were no nominations from the floor. Elected to the Board were Stockton, Upchurch, and Moore.

Lynne Wohleber, treasurer, presented the treasurer's report. When asked if she expected income and expenses to balance by year's end, she responded that funds carried over in good years made up for losses. Jennifer Railing asked if thought had been given to reporting on a calendar-year basis. Wohleber said there would be little difference. Willis Moore asked that consideration be given to simplifying the budget. Following this discussion, the treasurer's report was accepted.

Editor Margaret Landis reported that she had produced four issues of *The Historiographer* in 2002 and two so far in 2003. She expected to have both the 2004 Historic Episcopal Churches engagement calendar and the 2004 Episcocat calendar available at General Convention. An Episcocat book should be ready for Christmas. She said she was editing Robert G. Carroon's NEHA history and Laurence D. Fish's *Writing a Congregational History*, both of which she hoped to have ready for Convention.

Randle, who was retiring, gave an overview of her term in office. She spoke of a Membership Survey she had done which garnered a 79 percent response and called attention to the compilation she had made of the results. With this input from members, she designed committees to help the Board with its work. She discussed the committees and named the chairpersons she had appointed (Education—Stanley Upchurch; Publications—Willis Moore; Membership—Thomas

Pence and Carl Stockton). She thanked members for participating, urged them to volunteer for service, and distributed descriptions of the committees.

Randle mailed to each paid member a membership list and copy of the by-laws. She spoke about the one application she had received for a grant to attend the annual conference and the reasons it was not accepted. She apologized for lack of communication regarding the change of date for this conference. And she thanked the members of the Board for their service and for their support of her during her presidency.

Gregory Straub presented an amendment to By-law 5.3 regarding terms of service on the Board of Trustees and moved its acceptance. The amendment, which allows a board member to serve two consecutive terms, carried unanimously.

Members learned that NEHA would have a booth at General Convention, to be staffed by Willis Moore, Margaret Landis, and Julia Randle. Moore asked Convention-going NEHA members to consider volunteering for a few hours.

They also heard about plans for the joint Anglican-Lutheran conference next June in Chicago, for which they were encouraged to propose papers, as well as the proposed sites for future conferences—2005 in Honolulu; 2006 in Indianapolis; 2007 in Williamsburg; 2008 in Berkeley, Birmingham, or Kanuga. Willis Moore, who had volunteered to coordinate the proposed conference in Honolulu, offered to find inexpensive airfares and hotel space.

The Bishop's Award, presented to a bishop who gives marked support to diocesan archives and history, goes this year to two bishops—Vincent Warner of Olympia and Douglas Theuner of New Hampshire—who will receive their awards during their diocesan conventions.

In other discussions, Jennifer Railing suggested that NEHA have a prayer for archivists, to which Randle replied that the Board is considering one.

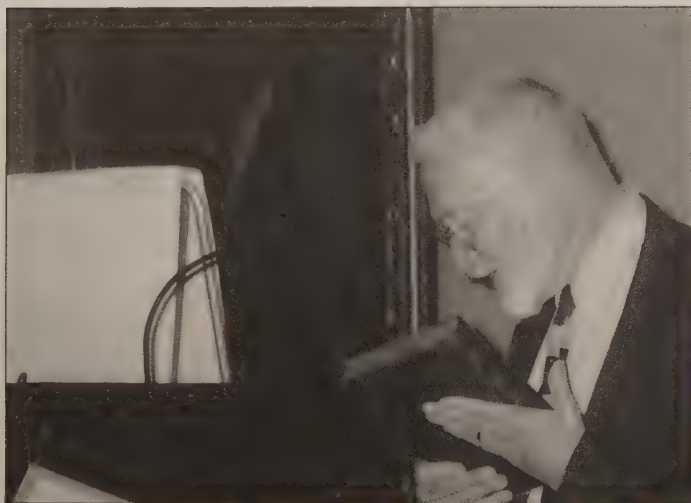
The meeting ended with adjournment by Julia Randle and benediction by Gregory Straub.

Christian Heritage

Continued from preceding page

gathering data that will support decisions, communicating progress, and involving the parish in decision-making. "Proceed with caution," she said. "Many people are very uncomfortable with change."

The Rev. Mark William Wastler, St. Margaret's rector since 2002, spoke on "Praying Our Way through Renovations." Noting that his remarks applied largely to a historic church that does not necessarily have historically significant buildings, he listed 10 factors a parish should examine to have a successful renovation. Beyond determining the reasons for renovation, he said the relationship between the building and the ministry of the parish needs to be clarified and that the parish must understand the tension between honoring the past and envisioning the future. He warned that "power, class, and taste are alive and well in the Church. . . . Where does the money come from and who gets to say where it goes?" He



Lawrence Bradner, above, spoke of a Baltimore priest's involvement in formation of the Reformed Episcopal Church while Phyllis Green, below, spoke on African American women's contributions to the Episcopal Church, with emphasis on St. James' Church, Baltimore.



spoke of the importance of process. "While these kinds of decisions are not, and cannot be, made democratically, it is pastorally essential that people are heard and considered, rather than ignored and dismissed." He spoke of the pastor's role in the process, warning against being too hands-on and too hands-off. "Finally, as with all things, a renovation is best done in a spirit of prayer. Guidance, perseverance, vision, and calling all come through prayer, and they are the foundation upon which all church building takes place."

Eucharist at the Cathedral of the Incarnation, for which Kingsley Smith was celebrant and Gregory Straub preacher, preceded a social hour and dinner. Julia Randle, retiring NEHA president, announced that the new Board of Trustees had elected Straub president. Sandra Sudak of Massachusetts was chosen secretary. Kenneth Dimmick and Lynne Wohleber remain as vice-president and treasurer respectively.

Following this announcement, Russell Randle, Julia's husband, surprised her by paying tribute to her and to the work of NEHA and then made a personal contribution to the organization's endowment fund in her honor.

James Wollon, the after-dinner speaker, gave a side-by-side slide survey of historic church architecture and vernacular architecture that was adapted to church use in the Upper Chesapeake Bay region. He noted that some of the Diocese of Easton churches visited the day before were examples of architectural features unique to the region. The evening ended with benediction from the Very Rev. Van Gardner.

Saturday's agenda included two papers and a presentation. David Hein, professor of religion at Hood College and a member of the Maryland Archives Advisory Board, addressed "What Has Happened to Episcopal Schools?" and discussed the writing of school histories. He suggested some matters worthy of consideration by anyone undertaking the history of a church school: (1) Reckon honestly with the question of origins. (2) In what sense is the school Episcopal? (3) Take a hard look at how these schools have been governed. (4) Don't look at the history of the school in a vacuum: Have some Episcopal schools managed to do a better job of holding on to their founders' dreams? Finally, he asked, has our understanding of "social Christianity" changed so much from the days of William A. Muhlenberg that the Episcopal school is no longer seen as part of "social Christianity"?

The Rev. Lawrence Bradner, archivist of the Diocese of Rhode Island, gave a paper on "Daniel Henshaw, Rector of St. Peter's, Baltimore, 1817-1848." Much less known and studied than Assistant Bishop George David Cummins of Kentucky but equally important to 19th-century church history, Henshaw left the Episcopal Church to help form the Reformed Episcopal Church, which had its early start in Maryland where the reformers had to deal with Bishop Whittingham.

Dr. Charlene Griffin, Phyllis Green, and Eliza Johnson gave a powerful presentation on the contributions of

St. James', Taos:

From struggling mission to thriving parish

In 1916, under the direction of Bishop Frederick Bingham Howden, an Episcopal mission was founded in Taos. A priest from either Santa Fe or Raton served the little congregation until finally, in 1932, with no permanent place of worship and a priest dependent upon weather and road conditions, the mission was closed.

Then in December, 1943, Bishop James Moss Stoney and the Rev. James Kinsolving of Santa Fe asked Helen Kentnor if she were willing to help build a congregation. She agreed. Helen and Frank Kentnor had moved to Taos in 1930 and built the Sagebrush Inn. Now in 1943, with her husband involved in the war effort, Helen Kentnor found herself running the inn and helping to start a church community.

The first services of the re-formed mission community were held in the lobby of the Sagebrush Inn. Some folk, however, deemed the lobby, with its colorful paintings by Taos artists and Navajo rugs adorning the walls, "too fancy." The mission moved to the old Thorne House and then to the old Masonic building, an ancient adobe structure on what was affectionately called "skid row." The local mortuary supplied the chairs. The mission was called Holy Apostles, but a local humorist dubbed the group the "Holy Impossibles." In 1945, the mission was renamed St. James' Mission.

The dream of owning their own church became a reality when, in 1959, the Weimer family donated four acres for a building site. On Easter Day, 1960, the first service was held in the new adobe church, built in Spanish Pueblo style on Camino de Santiago. Annie Clay Hall, for Sunday school and nursery, was added in 1967 and a rectory in 1969. Then in 1974, a parish hall and offices were added and St. James' achieved parish status.

African American women to the Church in the Diocese of Maryland, with special emphasis on St. James' Church, founded in 1824 as the first black Episcopal church in Baltimore. The three women discussed aspects of their parish history they have been able to research or reconstruct or have lived through themselves. They traced the movement of their congregation as it relocated several times and paid tribute to the heroic acts of rectors and church members who stood against public opinion for the principles they believed in and lived by. They also showed that no church is viable or successful without the hard work contributed by its women members. Indeed, women of St. James' have won the respect of both church and community, and many went on to positions of importance in both parish and diocese.



Lenny Foster

Among St. James' treasures is its organ, an "ecumenical" creation. In 1982, a 1904 Henry Pilcher & Sons pipe organ was dismantled from St. John's Lutheran Church in Stony Ridge, Ohio, and donated to St. James'. Parishioners lovingly reassembled the over 20,000 pieces. In 1998, the Roy Redman Organ Company of Fort Worth installed the present instrument, utilizing pipes from the Pilcher organ with a key desk, pedal board, and tracker chassis from a Lyon & Healy organ built in 1901 and originally installed in the First Baptist Church of Bryan, Texas.

The congregation that began so haltingly is growing. Today it has three services on Sundays and is exploring the possibility of building a larger church building and parish hall.

St. James' is the cover church for the Historic Episcopal Churches Engagement Calendar 2004. The 53-week desk calendar, celebrating churches from every state with both photograph and story, can be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081. The cost is \$14.95 each, postage included; call 1-610-544-1886 for bulk order prices.

The work done by the women of St. James' has become a model for researching minority history in the Church. Much of their research was conducted in the Ranney Memorial Archives, but much was also done as oral history interviews. The women's witness and enthusiasm was contagious, and their presentation was awe-inspiring. The testimony of generations of the same families showed how important black history and the black church experience are, even in a denomination that is predominantly and historically white.

The conference ended with dismissal by Suffragan Bishop John Rabb.

Arthur Leiby is archivist of the Diocese of Easton. Photos by Lucy Germany.

Historical Society

Continued from page 1

Press has scheduled John Orens' *Stewart Headlam's Radical Anglicanism: The Mass, the Masses, and the Music Hall* and Michael Bourgeois' *All Things Human: Henry Codman Potter and the Social Gospel in the Episcopal Church* for publication in 2003. Alan Hayes' *Anglicanism in Canada: Controversies and Identity in Historical Perspective* is scheduled for 2004. Peter Williams proposed that after these books are published that the series be converted to a model similar to the one the American Society of Church History follows in awarding its Brewer Prize. Authors will submit manuscripts in an annual competition. The Publications and Research Committee will determine the winner, who will receive a substantial monetary award as a subvention for publication by the press of his or her choice.

The Board approved a recommendation from the Publications and Research Committee, chaired by N. Brooks Graebner, that the Society award grants totaling \$3,500: \$500 to Sheryl Kujawa-Holbrook of Episcopal Divinity School to support oral history interviews and research in privately held manuscripts relating to women educators in the Episcopal Church, 1940-1970; \$900 to Patricia N. Page, working on behalf of the African American Historical Collection, for travel costs related to an oral history with Fannie Jeffrey, an African American woman educated at Windham House;



HSEC President Thad Tate.

18th-century Anglican laity in Virginia.

The committee will also analyze the research grants awarded since 1998 to determine how many have resulted in publication and report to the Board at its 2004 meeting. The committee noted that among the conditions for accepting a research grant is the gift to the Society of one copy of any published works that issue from the research it supports.

Fredrica Harris Thompsett reported for the Nelson Burr Prize Committee. The annual award recognizes the article published in *Anglican and Episcopal History* that best

exemplifies excellence and innovative scholarship in the field. The committee chose Barbara Schnorrenberg's "The Best School for Blacks in the State: St. Mark's Academic and Industrial School, Birmingham, Alabama, 1892-1940" (volume 71, number 4, December 2002). Schnorrenberg's article



Vice-president Eugene Lowe, left, with journal editor John Woolverton.

addresses an important and neglected story from beginning to end with thorough research in archival and other materials. The article and the advent of the African American Historical Collection signal the importance of encouraging critical historical research in race relations and the Episcopal Church. The committee awarded an honorable mention posthumously to Marc R. Nikkel's "Jieng 'Songs of Suffering' and the Nature of God" (volume 71, number 2, June 2002) for an innovative theological presentation drawing upon materials of increasing significance in a worldwide Anglican Communion.

J. Robert Wright, historiographer of the Episcopal Church, reported that with the impending reorganization of Church Publishing, a revitalized historical publication program was a good idea and recommended a liaison/collaboration between Church Publishing and the Historical Society. He also noted that in his role as historiographer, he had forwarded to Carlson Gerdau, canon to the Presiding Bishop, a report on interim meetings of the House of Bishops. At the request of *Anglican Theological Review*, he prepared an obituary on James Griffiss, former canon theologian to the Presiding Bishop and former editor of the *Review*. Wright also prepared a report on bishops-elect rejected at General Convention and at the informal dinner following the board meeting gave a fascinating talk on this subject (*see page 18*).

The Promotion Committee and the Review Committee had met jointly the previous afternoon. Their agenda was organized around the categories of the 2002 Review Committee report. They noted that the Society already jointly publishes *The Historiographer* with the National Episcopal Historians and Archivists (NEHA) and said they hope a cooperative arrangement can be worked out with another organization so the Society can have a presence in the General Convention exhibit hall. The Society's great success at the Minneapolis General Convention was Friday evening's sold-out dinner. While the organization's 2004 budget provides

increased support for Promotion to fund such things as advertising, brochures, and web site enhancement, the committees recommended that the Society give gift memberships to Anglican theological colleges in developing countries and that members of the Society be solicited to pay for them. They also reiterated the need for a Membership Committee.

Vernon Horn, internet projects coordinator at the American Historical Association, continues to update and improve the Society's web site (www.hsec-usa.org). He and Henry Bowden have developed a complete author/title index to the contents of *Anglican and Episcopal History* and its predecessors, going back to the journal's founding in 1932, and have put this index on the web site. Following discussion of how best to make the full text of back issues of the journal available on the internet, the directors authorized the Society's officers to make inquiries about how this can best be done.

The Society needs a records management plan. President Tate appointed a committee chaired by Alexandra Gressitt to explore the state of the Society's records going back to 1910 and the retention thereof. The committee is also to explore the Society's working relationship with the Archives of the Episcopal Church and its access policy.

Bruce Mullin, reporting for the African American Historical Collection Committee, said the Society and Virginia Theological Seminary had signed a memorandum of understanding on December 12, 2002. The Steering Committee for the collection met in March, 2003.

John Woolverton, editor of *Anglican and Episcopal History*, reported that the four issues of volume 71 (2002) included 24 articles, one editorial, and two review articles, of which nine dealt with American Episcopal Church history, seven with the Anglican Church in the Sudan, three with English church history, and one each with the Episcopal Church's involvement with the Philippines and South Africa. Four authors were college or university faculty, three seminary professors, five priests, two women historians, and three laypersons. Woolverton proposes a new feature in the journal, a biographical sketch to be called "Profiles" or "The Portrait Gallery," and has convened a committee of eight persons to consider this new feature.

Grant LeMarquand, the international editor, noted that in volume 71 many articles, book reviews, and church reviews have an international dimension. While on a research trip to Africa, he distributed to all the Sudanese bishops copies of the June 2002 issue, devoted to the history of the Episcopal Church of the Sudan. The issue is sold out.

EWHP President Bindy Snyder reported that in June, members of her organization joined members of the National Episcopal Historians and Archivists in Baltimore for a joint conference on "The Christian

Heritage in the Upper Chesapeake Bay." As a part of the conference, EWHP sponsored a presentation led by Dr. Charlene Griffin on historical contributions of African American women to the Church in the Diocese of Maryland. At their annual business meeting, EWHP members elected new board members and learned of grants made for travel and research.

Julia Randle, out-going president of the National Episcopal Historians and Archivists, reported that the organization had conducted a self-study survey that received a phenomenal 79 percent response. The survey, whose results were published in the Lent 2003 issue of *The Historiographer*, revealed that members want additional publications from and participation in NEHA. NEHA's newly-elected president is Gregory Straub, rector of Emmanuel Church, Chestertown, Maryland.

A. Margaret Landis reported that in 2002 she had produced four 24-page issues of *The Historiographer*. She reiterated her request that the Historical Society use the newsletter to greater advantage, submitting articles on the organization's various endeavors, such as the African American Historical Collection. She also distributed authors' guidelines.

The Historical Society will hold its next annual membership meeting on Friday, June 18, 2004, in Chicago. The Board of Directors will meet on Saturday, June 19. The Society is co-sponsoring with NEHA, EWHP, the Canadian Church Historical Society, and the Evangelical Lutheran Church in America a conference on the theme, "Anglicans and Lutherans: The New World Experience of Two Old World Traditions," from Sunday, June 20, to Wednesday, June 23, 2004. The conference will open with worship, a talk by Professor Don Armentrout, and a reception at St. James' Cathedral in Chicago.

Thomas A. Mason is vice-president of the Indiana Historical Society Press and secretary of the Historical Society of the Episcopal Church. Photos by Thomas A. Mason.



On Saturday, August 1, HSEC board members were hard at work in the Marquette's Minnesota River Room.

For the record: General Convention confirmation of bishops-elect is not pro-forma

By J. Robert Wright

As historiographer of the Episcopal Church, I received urgent requests in Minneapolis for information regarding the actions of General Convention taken under Title III, Canon 22, section 3 (a-d) for persons elected bishop within 120 days of a General Convention. In response, I did some rapid reading and canvassed some of the Church's leading historians as to which previous bishops-elect the General Convention had rejected. My observations, while not pretending to be complete, were the best I could come up with in the limited time.

Contrary to what some have thought, the rejection of James DeKoven for Illinois in 1875 was done by standing committees, not by General Convention.

Contrary to what others have thought, the election of David Richards to be suffragan of Albany did not come before the General Convention. He was elected suffragan in 1950, and when four dioceses withheld consent because of doubt as to whether "the democratic principles of the Church were honored at the election," he withdrew his name. He was reelected suffragan of Albany the following year and confirmed by the standing committees.

General Convention did withhold consent in some earlier cases, however.

(1) The General Convention of 1786 refused to confirm William Smith, chosen bishop by the state convention of Maryland in 1783. Reportedly he was charged with intoxication at the General Convention of 1785. The deputies censured him in 1786.

(2) The General Convention of 1795 refused to accept the testimonials of Samuel Peters, bishop-elect of Vermont, on the grounds that Vermont had not acceded to the constitution of the Church. There were questions as to the character of Peters, who at the time was resident in England.

(3) The General Convention of 1799 refused to act upon the testimonials of Uzzal Ogden, bishop-elect of New Jersey, on the grounds that an insufficient number of canonical clergy participated in the election. It referred the testimonials back to the diocese, and when New Jersey reelected Ogden, the General Convention of 1801 refused to confirm. There were questions as to his "loyalty to the teachings of the Church." (See *The Historiographer*, Summer, 1999.)

(4) The General Convention of 1844 referred the testimonials of Francis Lister Hawks, bishop-elect of Mississippi, back to that diocese for further action. Hawks had been charged with financial misconduct. The General Convention deputies exonerated him but still did not confirm. Before Mississippi could act further, Hawks withdrew his name.

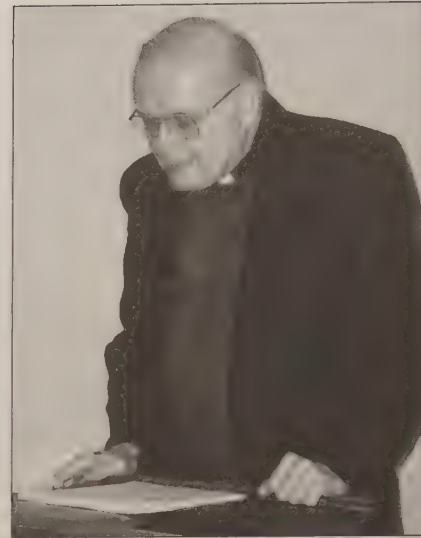
(5) The General Convention of 1847 refused to confirm James Britton, assistant bishop-elect of Illinois, on the grounds that his testimonials did not conform to canonical requirements. Assistant bishops could be elected only if "old age or other permanent cause of infirmity" affected the diocesan. Britton's testimonials did not specifically state this as the reason for his election.

(6) Deputies to the General Convention of 1874 refused to confirm George Franklin Seymour to be bishop of Illinois owing to his suspected "high" theological views. Subsequently, the diocese was divided. He was elected bishop of Springfield in 1877 and confirmed and consecrated.

(7) Deputies to the General Convention of 1892 refused to confirm Frederick R. Graves, whom the House of Bishops had just elected missionary bishop of Shanghai, no reason given. He was subsequently successful and was consecrated to the episcopate for Shanghai in a grand service at St. Thomas' Church in New York City in June of 1893.

(8) Deputies to the General Convention of 1898 refused to confirm George Calvin Hall, chosen by the House of Bishops as missionary bishop of Kyoto, no reason given.

(9) At General Convention 1934, the House of Bishops, in executive session, declined to approve Eau Claire's election on May 23 of the Rt. Rev. John W. C. Torok to be suffragan bishop. A former Roman Catholic Uniate priest who had been received into the Episcopal Church by Bishop Reginald Weller of Fond du Lac, Torok had been consecrated in Europe by a bishop of the Czech National Church and a bishop of the Serbian Orthodox Church. His mission was to unite Uniate parishes in this country with the Episcopal Church. He concluded that conditions were not favorable for such work and requested to be considered as a retired bishop. Bishop Frank E. Wilson of Eau Claire named him archdeacon for special work among foreign-language people, pending ratification of his election as suffragan by General Convention, which did not happen. The House of Bishops gave no reason for refusing to confirm him.



J. Robert Wright, historiographer of the Episcopal Church, is professor of ecclesiastical history at General Theological Seminary. He says he is indebted to the Rev. Charles R. Henery, his former graduate student and now professor of church history at Nashotah House, whose still unpublished doctoral dissertation covered this precise topic. Photo by Thomas A. Mason.

EWHP meets in Baltimore, moves to dues-paying membership

By Lucy Germany

At their annual meeting in Baltimore, June 27, members of the Episcopal Women's History Project elected four new board members, learned of the need to reinstitute a membership fee, heard of the importance of preserving women's stories, and learned about various EWHP projects.

Elected to the Board are Normadine B. Wesley of Fort Lauderdale, Florida; Ann Weikel of Portland, Oregon; Owanah Anderson of Wichita Falls, Texas; and Mary Sicilia of Portland, Oregon. The Board chose as officers the Rev. Bindy Snyder, president; Joan Gundersen, vice-president for operations; Barbara Turner, vice-president for program; and Eleanor Smith, secretary. The Board accepted treasurer Terry Howell's offer to serve another year in that capacity although her term on the Board had expired.

For a number of years, EWHP had depended for its support on free-will offerings, most of which come from its annual All Saints Appeal. With the recent economic slump, voluntary giving decreased. As a result, EWHP's Board decided at its spring meeting to reinstitute an annual membership fee of \$25, to go into effect in January, 2004.

Beginning with the Winter, 2004, issue of *Timelines*, only those who have paid the membership fee will receive the publication. Other benefits of membership include voting on new board members, access to EWHP resources, regional and national conferences, and programs for retreats. Membership also helps to support EWHP's primary work of making grants for research and publication of material on Episcopal women.

Being involved in preserving Episcopal women's stories is "an honor and a formidable task," Snyder told EWHP members. "Our responsibility is. . .to Episcopal women everywhere whose stories must be preserved and made known. We are all part of the drama—women's history is being made by everything we do and in our present and continuing response to one another."

Snyder reported that EWHP would be presenting two major awards at the General Convention banquet of the Historical Society of the Episcopal Church. Mimi Sanderson of London, England, had won the \$1,000 Frank Sugeno Award, named in honor of the professor emeritus of history at the Episcopal Theological Seminary of the Southwest, for her work in collecting oral histories of three women involved in founding and sustaining the Parishfield Community near Brighton, Michigan. Fredrica Harris Thompson would receive the Adelaide Teague Case Award, named in honor of the

first woman Episcopal seminary professor.

EWHP also presented three \$500 travel-research grants—to Sheryl Kujawa-Holbrook of Episcopal Divinity School for her work with Fredrica Thompson on the book, *Deeper Joy: Lay Women and Vocation in the Twentieth Century*; to Catherine Gordon of Pacific Grove, California, for her biographical study of Julia Moss McGowan (1841-1914), an Episcopal laywoman and physician whose life illustrates some of the major themes of American history; and to Jerry Morgan Medley of Montgomery, Alabama, and Susan Delgado-Park of San Pedro Sula, Honduras, for their joint work on American women missionaries to Honduras.

EWHP continues to focus on Episcopal women of the south through the Southern Episcopal Women's History Project. Last fall, SEWHP hosted a conference on the work of Episcopal deaconesses and lay women in coal mining areas of Appalachia, the Blue Ridge, and other rural areas. SEWHP has also published *Oral History Guidelines*, a paperback book with practical step-by-step information on how to conduct oral history interviews and how to preserve and archive them.

Normadine Wesley urged consideration of a program to recognize parish historians, many of whom are women. "I would love to see every parish have a historian," she said.

Barbara Brandon Schnorrenberg, program coordinator for the 2004 meeting in Chicago of Anglican and Lutheran historians and archivists of the U.S. and Canada, invited researchers to submit papers on women's history, especially papers concerning cooperation and understanding between the two denominations.

Story and photo by Lucy Germany, editor of Timelines, publication of the Episcopal Women's History Project.



The Rev. Bindy Snyder, president, visits with Sister Mary Joan of All Saints Sisters of the Poor, Catonsville, Maryland.

The Episcopal Church Home of the Episcopal Diocese of Western New York

By Nancy Piatkowski

The Episcopal Church Home of the Diocese of Western New York, located in Buffalo, was founded in 1858 by five hitherto unknown women, members of St. Paul's Episcopal Church, now St. Paul's Cathedral. They hoped that by distributing baskets of food and clothing they could relieve the misery of people, especially women and children, in the city following the Panic of 1857. The need was so great, however, that they finally realized they could only support those from their own parish.

The women appealed to the Rev. William Shelton, rector, who called a meeting of the parish. Following an eloquent speech on the needs and merits of charitable works by Bishop William Delancey, a committee of men was appointed to draw up articles of incorporation for a charity association "for the object of relief, shelter, support, education, protection, and maintenance of the indigent, sick, or infirm including orphans, half-orphans, and giving preference to members of the Protestant Episcopal Church." Within a few months, an associate board of women was formed and given authority to rent a home and oversee its day-to-day management.



The five bonnets represent the five women whose names have been lost in time and are now recognized as the Founders.

Last June, I received an e-mail from Karen Spencer, a research librarian at the University of New York at Buffalo. Her father had visited Nancy Fohl, director of development of the Episcopal Church Home. In the course of the visit, she showed him several old record books she had in her office, adding that a number of boxes of old records were stored in the home's records storage room. Having an interest in local history, he reported this information to his daughter Karen, who contacted me. I called Nancy Fohl and made an appointment to meet with her at the diocesan archives to discuss the

possibility of moving these records to the archives.

I followed her visit with a site-visit to the Church Home where I was taken on a trip through the basement to what they call the "Half-way House." This is their records storage room—clean and dry but very remote from the rest of the facility. On one set of shelves were eight large boxes (about 26 cubic feet) of historic material. Needless to say, I was willing to take the material as soon as I could make arrangements.

While the material was safe and dry where it was stored, it was useless as a historic resource for both the home and the diocese. I discussed with our diocesan administrator, who is on the home's board of directors, as to the best way to proceed in acquiring the records. Upon his advice, I wrote to Edward Weeks, CEO/president of the home, with a proposal to move these records to the diocesan archives: "The records would be available for you, your staff, or other interested people for research 'by appointment only,' which is archives policy. This insures that the books are used in the archives under my supervision so they do not disappear. . . . In the archives the books would be unpacked, sorted, and shelved. Repairs to the loose covers would be done as needed. Fragile material would be stored in archival quality bags. An inventory would be done and a copy given to the Church Home. I would do a deed of transfer/memorandum of understanding (a standard procedure) so you and your successors would know where this material is stored. In the archives there is no chance of the material being thrown out as 'old and dirty,' which has happened in too many cases."

When he agreed to the move, we had to figure how to do it as the boxes were heavy and in a remote part of the building with no direct access to the outside.

In the meantime, an old, battered, oxidized metal box showed up at the diocesan office with my name on it. It was the box from the cornerstone of the Church Home Orphanage, laid in 1895. A good deal of what was in the box had dissolved into paper dust and crumbs, but enough was intact to be useful—a list of boys in the orphanage, several quarterly reports, and remnants of a Book of Common Prayer.

I was in the process of finding a work crew to move the boxes when Nancy Fohl called and told me the maintenance crew from the home would load the boxes in her car. All we had to do was get them into Diocesan House and down the stairs to the archives. At that point I felt if we had to unpack the boxes and carry the records down the stairs piece by piece, we would.

What I have found is remarkable in content and in fairly good physical condition. The records date from late

1858 to about the mid-1970's. The majority of the records consist of minutes from the Board of Managers (the men) and the Associate Board of Managers (the women). Also included are lists of the residents (called inmates in the early years) and their possessions, marital status, religion, where they were to be buried, and, in a few cases, where they were sent when the Church Home could no longer care for them, such as the Insane Ward of the County Home. There are lists of the orphans and semi-orphans and how they were cared for and educated at the home until the late 1920's.

The combination minute books/scrapbooks and newsletters are irreplaceable records of the garden parties, donation days, and fairs held by the associates and the Church Home League (younger people) in the constant effort to raise money to support the home. The lists of associates and their parishes show the level of diocesan involvement in the operation of the home. Each sub-committee of the associate board reported on its very substantial work for the quarter. The quarterly newsletters detailed their work and each donation made, no matter how small, as a public report.

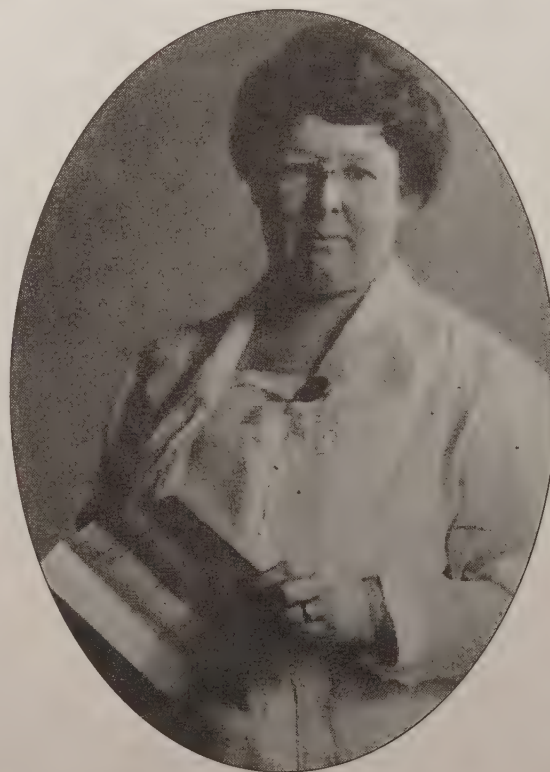
I am still unpacking and examining each book and envelope of material. A number of the records from the later years were in three-ring binders. These are being placed in file folders and labeled by year and topic, such as membership lists or sub-committee reports. The older quarterly reports are being placed in individual file folders and then in Hollinger © boxes. Since a few of the earlier reports are falling apart, each page will be placed in an individual mylar sleeve.

Some material already in the archives (mainly photographs) will be incorporated into the Church Home files. One very rare booklet details plans for what was called the "Cosmovilla," a major fund-raising fair held in 1907 which followed the pattern of elaborate women's fairs of the period.

Once the material is completely unpacked and organized, an open house will be held for members of the board of directors, the associates, and volunteers to show them what a find this material is for the history of the Church Home and the diocese.

In the December 30, 1859, minutes of the associates who ran the Church Home on a day-to-day basis, five women were mentioned by name: Mmes. Ernest, Masten, Case, Mary White, and Miss Newman. My educated guess is they are the founding women. Why would five women organize the home and turn its day-to-day running over to five other women?

Nancy Piatkowski, late archivist of the Diocese of Western New York, wrote this article for The Historiographer a few months before her death. Illustrations are courtesy of Nancy Fohl, the Episcopal Church Home.



Top to bottom: The Episcopal Church Home at the turn of the century. Church Home superintendent Helen B. Chappell. The contents of the cornerstone box, spread out on an archives work table, revealed true treasures.

The Manhattan Parish Archivists Group:

A support for parish archivists

In the last issue of *The Historiographer*, we asked: "Parish historians organizations: Does your diocese have one?" Gwynedd Cannan, archivist for historic Trinity Church in New York City, responded with an article on what she and her colleagues in the New York City area have done over the past year. The situation she describes is probably fairly common across the country—interested volunteers with or without training and a few professionals (archivists, librarians, historians) are preserving the history of our churches. In New York, a number of these custodians of parish history have gathered together and are sharing experiences and expertise.

We hope this article will inspire similar groups to be organized in other areas of the country and that you will share what your group is doing to educate those who are entrusted with the care of our parish and diocesan records.

By Gwynedd Cannan

The Manhattan Parish Archivists Group is a loose, informal organization of mostly Episcopal archivists from Manhattan. The genesis of the group stemmed from conversations between diocesan archivist Wayne Kempton and Lynn Hoke, the part-time archivist of Grace Church. Lynn also broached the subject of forming a group of parish archivists with me. As archivist of Trinity Church, I was eager to interact with other parish archivists. Lynn then sent a questionnaire to all the Episcopal churches in Manhattan, asking whether they had archives or archivists and, if not, whether they were interested in creating an archives. The responses indicated enough interest to form this group.

Trinity Church hosted the first meeting, held March 19, 2002. All introduced themselves, and it was quickly evident that most were volunteers and untrained. The phrase, "I don't have a clue," was repeated often enough to warrant a workshop for the second meeting at which I gave a brief discourse on arrangement, description, and preservation housing. Other workshops have covered genealogical research and how to mount exhibits on few resources. Mark Duffy, the director of the Archives of the Episcopal Church, visited one meeting, encouraging the members in their efforts and informing them on how his organization could be of assistance.

In addition to workshops, meetings are used to make announcements, exchange ideas, and share information. One of the most enjoyable activities is visiting different churches for the Episcopal churches of New York are steeped in the history of the Church's mission and the city's development.

For a recent meeting, we visited Church of the Transfiguration, beloved to the performing arts community as the Little Church Around the Corner. The nickname, by which



The Little Church Around the Corner.

the church is more commonly known, came from the comment of a priest who refused to perform burial services for an actor: "I believe there's a little church around the corner that does that sort of thing." We were given a delightful tour of the beautiful 1850 Anglo-Catholic church by its archivist/historian, Eugene Neely. Two textile conservators exhibited antique vestments they were studying and preserving, some of which had been embroidered by the sisters of the Community of St. John Baptist. Martin Hulswit, the executive secretary of the Episcopal Actors Guild, hosted a reception in the Guild's quarters above the church.

Our group has stayed steady through its nearly two-year existence at more or less 25 members. All meetings, held once a month except during the summer, are well attended, and enthusiasm has not flagged. The membership is not strictly confined to either archivists or Episcopalians or Manhattan churches. We have two members from the Presbyterian Church. Some members hail from New Jersey, Brooklyn, and even Albany.

Our meetings have made us all realize the importance of the archival record in every parish, and the group seeks to find ways to communicate the responsibility each parish has to preserve its record. We owe a debt to the volunteers, parishioners who have cared enough about their church and its history to sacrifice their time and energy to the preservation of history and lore that, but for them, might very well be lost.

Gwynedd Cannan, archivist of Trinity Church, New York City, has an MLS degree with an archives emphasis.

A visit to the ELCA Archives

By Gregory S. Straub

Housed in a reconditioned warehouse west of O'Hare International Airport is the Archives of the Evangelical Lutheran Church in America. The archives was moved to its present location four years ago when the previous site in Rosemont, Illinois, was bought for redevelopment as a casino. In addition to paying a fair price for the archives building, the developers paid for relocation of the collection. The new facility is an improvement over its predecessor because it offers more work space for volunteers, a reference library, power points for computers, and enhanced amenities for staff.

The present archives is a product of the merger in 1987 of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. It is the official repository for records of the merged denomination and of the many Lutheran judicatories that preceded it.

Elisabeth Wittman, director for archives and chief archivist, reports to the secretary of the ELCA and supervises a staff that includes Joel Thoreson, reference archivist; Russell Deloney, accessioning archivist; an archivist for cataloguing and processing (currently vacant); a director for archives administration (currently vacant); a researcher for the Missionary History and Research Project; and several additional full- and part-time professional and volunteer staff members. An advisory board appointed by the secretary of the ELCA oversees the archives.

In addition to the central denominational archives in Chicago, the ELCA has regional archives, housed at denominational seminaries or colleges, which are repositories for the records of one or more of the former Lutheran judicatories or of a specific ethnic group. For example, the Slovak Zion Synod, a non-geographic synod of the ELCA, has its own archives that will be housed at the Northeast Regional Archives in Philadelphia.

The Church has 21 regional archives but no central catalog. In theory, the central archives coordinates the work of the regional archives, but that is difficult in practice. The regional archives are funded independently of the central archives and are staffed by paid or volunteer full- or part-time archivists. Recently, Thrivent, the Lutheran insurance company, gave a grant to the central archives to host a conference that will bring together the regional and national archivists to discuss coordinating efforts. Several regional archives offer workshops in records management or preserving local history.

Most of the material in the ELCA archives is boxed and stored on 3,000 shelves (6,000 cubic feet) in a temperature- and humidity-controlled room.

The collection is comprised of materials that include photographs, films, sound recordings, filmstrips, microfilms, and architectural drawings in addition to paper records. Elisabeth Wittman says space is at a premium and that it is difficult to find contiguous space for large acquisitions.

The archives receives materials from the records manager at ELCA headquarters in Chicago, from denominational boards like Lutheran World Relief, the Lutheran Educational Conference of North America, and Lutheran Immigration and Refugee Services and from individual donors. The collection is particularly rich in materials that illumine Lutheran missionary work.

Joel Thoreson, who maintains the archives web site (www.elca.org/os/archives), explained that the archives receives about 180 requests for information each month, 60 percent of which are genealogical in nature. Because of its location, it receives few walk-in researchers although Lutherans from overseas have made the trip to copy records lost during World War II or to research missionary efforts from America. The archives web site receives about 1,500 hits per month. There one can find images of Martin Luther for downloading, a list of the basic collections that comprise the archives, a guide to Chicago area congregations, and links to other denominations that have predecessors with the word "evangelical" in their titles (e.g., the Evangelical United Brethren [now the United Methodist Church] and the Evangelical and Reformed Church [now the United Church of Christ]).

The archives has a comfortable and inviting reference and reading room with ample work space for researchers. It also hosts a small collection of paintings and artifacts that illumine Lutheran history in America. The archives is located at 8765 W. Higgins Road, Chicago, IL 60631-4198.

The Rev. Gregory Straub, president of NEHA, visited the Archives of the Evangelical Lutheran Church in America on Thursday, October 23, prior to attending the planning committee meeting for the Anglican-Lutheran history conference to take place in Chicago next June. Photo by Gregory Straub.





Books



GENTLEMAN OF THE OLD SCHOOL: Reuben Denton Nevius 1827-1913, Botanist, Builder, Teacher, Churchman

By David W. Powers III and Gregory L. Nelson

Greg Nelson, 7216 Meadowood Street NE, Keizer, OR 97303

(Pp. xiv + 262, \$44.95 postpaid)

Do not be dissuaded by the title. *A Gentleman of the Old School* is neither dull nor boring, filled with unreadable details about an anachronistic 19th-century priest.

Reuben Nevius was a unique person—Episcopal priest and missionary, church builder and botanist—whom



the authors place in the context of his day, both through narrative and extracts from his own diary and other valuable sources. Nothing is spared, even the reactions of a certain judge at Trinity Church, Portland, Oregon, who succeeded in obtaining Nevius' resignation after only a brief year as rector. Nevius

then ventured forth into the wilds of eastern Oregon, Washington, Alaska, and other places to plant churches and bravely build the buildings, many of which stand today and are in full use.

While the missionary-builder aspect is emphasized and provides the centrality of the text, it also should be noted that Reuben Nevius served as a parish priest in Tuscaloosa, Alabama, during the Civil War, working to "Christianize" the slaves there. He later served in Oil City, Pennsylvania, and Mobile, Alabama, before going west. His interest and later expertise in botany (with plants named after him) arose from his time in Tuscaloosa.

This book is really two books in one. Part One, illustrated with many photographs of past and present "Nevius Churches," contains four chapters with footnotes and an index of illustrations. Part Two, curiously, begins with new pagination and has a bibliography and appendix of biographical notes, mainly filled with chronological extracts from letters and other sources which could well provide the details for a future volume.

Part of the problem of this book is it has two authors. David Powers began the work about 1986 and had progressed with it, nearly to completion, by 1990. He resigned his position as Deputy Oregon State Historic Preservation Officer and manager of the Oregon Historical Preservation Office in that year, quite possibly to finish writing it. Powers was murdered in San Francisco in 1994. His laptop computer, in

which much of the book was stored, was stolen. Nelson, his close friend and executor of his estate, after a futile search for a suitable person to complete the book from notes left on an older desktop computer, decided he would do the job himself. Here is the result, a handsome book, but still needing some finishing work.

Characteristics that drew this reviewer to *A Gentleman of the Old School* are the commitment and devotion Powers and Nelson brought to their respective tasks. Powers had known the Nevius churches from his youth; in fact, his ashes are buried at Ascension Church and School, Cove, Oregon, the conference center of the Diocese of Eastern Oregon and a Nevius building. He had become fascinated by these "Carpenter Gothic" churches in the northwest and had a role in the restoration of St. Thomas' Church in Canyon City, another Nevius church. Howland Atwood and the Rev. Albert Allen, one-time priest at Canyon City, provided Powers with the fruits of their research.

Although the description of the Nevius churches and their illustrations are attractively presented in the first part of the book, the second part is by far the more interesting. Some of the extracts from Judge Matthew P. Deady of Portland, who disliked Nevius, especially his preaching, give the human side of ministry and what occurs when the "chemistry" between incumbent (Nevius) and lay leader (Deadey) goes awry.

In 1873, Nevius officially began working in Eastern Oregon. That he overcame his disastrous time in Portland and went on to make his mark as a missionary builder is little short of remarkable. The remainder of the Appendix makes clear the stamina and persistence of Reuben Nevius in furthering the visible, earthly Church-Militant. From the Diocese of Olympia *Journal* of its 1914 convocation, we have not only a different interpretation of Nevius' Portland days, but an acclamation of his noble work in the northwest:

"He came to Portland, Oregon in 1872, and was the successful rector of Trinity Church, the important and only parish then in that metropolis, until, Bishop Morris desiring him for the work, he took up the labors of a pioneer missionary. These he carried on with great enthusiasm, because his heart was wholly in his task. In the new Northwest it was a period of unusual opportunity and Dr. Nevius won results that have not often been surpassed in the field of missionary endeavor. He built a large number of Churches and established more than thirty Missions in Oregon, Idaho, and Washington, among them many which are now strong, self-supporting parishes."

Phillip W. Ayers,
Rector, Ascension Episcopal Parish, Portland, OR

Christ Church: A History, 1820-2000

By Thomas A. Mason and James E. Wootton

Christ Church, Charlottesville, VA

(Pp. iv + 75, with illustrations, paper, \$7.50 postpaid)

The Living History of St. John's Episcopal Church, Decatur, Illinois, 1855-2000

By Aaron Akins and Janice R. Akins

William Street Press, Inc., Decatur, IL

(Pp. vi + 170, with illustrations, \$25.00)

A History of Ascension's First One Hundred Fifty Years, May 28, 1851—May 28, 2002

Church of the Ascension, Claymont, DE

(Pp. 37, with illustrations, paper, \$10.00)

Christ Cathedral: A Priceless Heritage

By Patricia Van Horne Salem

Mennonite Press, Inc., Newton, KS

(Pp. viii + 136, with illustrations, \$20.00)

Church histories are written for many different reasons, serve many different purposes, and are without question a labor of love. They are difficult to write as resources are not always readily available and often not even extant. Sometimes records are in the hands of private individuals who hesitate to

relinquish control for fear their memory of the church will be distorted. Churches often evoke passionate memories that, however delightful, may not always be accurate.

Writing a good church history is a challenge to even the most dedicated of historians. More often, however, they are the expression of the everyday churchman, unaccustomed to the vagaries of church records. Whatever the experience of the author, he or she must seek to synthesize, verify, and sometimes creatively locate and utilize civil documentation to provide an accurate history. The story of a church may be of local, regional, or national interest. It may tell the story of the structure and furnishings, parish life, prominent members, church leadership, or programs. Most all will include a record of the clergy, the vestry, organists, and sometimes even more detailed lists of trustees, missionaries, postulants, etc. Some are written by committee, some by individuals, some commissioned from professional historians. All intend to tell the story or various stories relating to the church and its membership.

The four parish histories reviewed here represent the diversity and richness of church history.

The history of **Christ Church, Charlottesville, Virginia**, founded in 1820 and affiliated with Thomas Jefferson and other notable Virginians, is that of a church steeped in the institutions of custom, ancestry, tradition, and history peculiar to Virginia society. Commissioned as a com-

Continued on next page

From the National Episcopal Historians and Archivists

WRITING A CONGREGATIONAL HISTORY

By Laurence D. Fish

National Episcopal Historians and Archivists, Swarthmore, PA

(Pp. 32, paper, \$5.00 postpaid)

In this well-concocted, highly readable, and practical little book, Laurence D. Fish provides a publication that is a must for every congregation. Each chapter has a scriptural quote as heading, reminding the reader that writing church history is writing about God's business. For the well-meaning, concerned, interested person who desires to "tell the church's story," as well as the person with training or experience in history and writing, this small book will prove immensely helpful.

Fish offers three models of congregational history: scholarly tome, picture/photo book, and narrative story form. He suggests that a way to begin a church history, if none precedes the current effort, is to collect photographs and create a picture book with captions. Such a book, especially with computer capabilities of scanning photographs and printing in small quantities, is usually popular with the congregation.

A narrative story book, more words than photographs, has the value of containing more history, more details, and discussion of matters not lending themselves to photographic recording. Following Fish's suggestions, a person

could write a parish history—and include some photographs—in a style and format that would be both interesting (saleable) and valuable (a keeper).

A scholarly tome is perhaps a "next generation" history that older, prominent, historic parishes ought surely to write. Historians, archivists, and librarians love these books, but as Fish suggests, they do not necessarily sell well.

To move forward into a new (and possibly different) future, a congregation needs to know where it comes from, what it has accomplished, and where it is currently. Fish suggests this is not a one-person task, but that of a small group (3-5 persons) although one person may do the actual writing. He gives starting points, sources of information, both primary and secondary, and tips on publishing.

Laurence Fish knows his subject. A parish priest for more than 30 years and editor of his diocesan paper, he is also archivist and historiographer of the Diocese of New Jersey. And although this small book is written by an Episcopal priest, it would be valuable to any congregation in any tradition. Without hesitation, I would urge every rector/vicar/priest-in-charge to have a copy of this book, and I would hope every Episcopal congregation would have its own copy.

—Willis H. A. Moore,

Adjunct professor of history, Chaminade University of Honolulu

Books

Continued from preceding page

memorative history of Christ Church, the research was commenced by one historian and completed by another. It represents an immense amount of detailed research in a variety of religious and secular sources, most of which are recorded in a bibliography or in footnotes. Also included are detailed appendices relating to various functionaries of the church and a helpful bibliography.

In its 182 years of existence, Christ Church has, remarkably, had only 11 rectors, providing continuity and stability even in times of financial difficulties. For much of its history the vestry was dominated by prominent families. Such entrenched management, while offering stability, often inhibits growth and development. This book provides an excellent introduction to one congregation's experience with Virginia's troubled race relations and captures the traditional spirit of the Church in Virginia.

What began as a high school research project expanded into a 170-page history of **St. John's Church, Decatur, Illinois**. Founded in 1855, the fledgling congregation almost collapsed when its first priest died of typhoid within 15 days of conducting his first service. This book is written around the construction of the church and reflects a life of struggle. Images of the church and its parishioners are captured in numerous illustrations. An extensive bibliography and a helpful index are included.

Church of the Ascension was founded in 1850 in Brandywine Hundred (now Claymont, Delaware). The book, produced to commemorate the church's 150th anniversary, was researched by committee and evokes a remarkable spirit. From the text and photographic images, one visualizes a congregation that has weathered financial, political, and religious differences with elan and good will. Its format and presentation are clear and simple. The text is unencumbered, the supplementary lists of bishops, clergy, and other church leaders appropriately detailed. The book is amply illustrated with images of people and events. Color illustrations and descriptive text provide orientation to the stained glass windows. This is a history of the people and mission, not of the building and its furnishings. As a testament to mission, this is a volume written in such an uplifting and gracious style that readers are left with the feeling of welcome.

Christ Cathedral, Salina, Kansas, founded in 1904, was conceived by the first bishop of the Missionary District of Salina, Sheldon M. Griswold, and underwritten by a wealthy easterner, Sarah Batterson, in memory of her husband. Archivist Patricia Salem wrote the book as a guide to the building and the works within for cathedral docents. Evidence of careful research in archival records is obvious, and just as obvious is the painful realization that down through the years churches have failed in their mission to preserve adequate documentation (an object lesson for church historians and archivists).

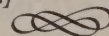
Salem's book tells the story of a building and its accoutrements, not of its people or mission. Divided into three main sections, part one explores the construction of the building, part two the stained glass windows, and part three the "cathedral fabric including statuary." The book is profusely illustrated and features magnificent color plates of the stained glass windows. To highlight its educational purpose, a challenge this book ably meets, the author has included a glossary of familiar and not-so-familiar terms.

In one way or another, each of these volumes displays the spirit of its respective church and community. They make interesting, fun, and instructional reading. And a great deal of care and effort clearly went into their production. From this reader's perspective, these histories would be enriched and their value enhanced if just a bit more time were taken and extra money spent to present them in standard format—appropriate title pages, clearly identifying the author or authors, editorial oversight, and in some instances providing source citations, bibliographies, registering for copyright and LC cataloging.

—Alexandra Gressitt,

Director, Thomas Balch Library, Leesburg, VA

[Both the Historical Society of the Episcopal Church and the National Episcopal Historians and Archivists are interested in promoting the writing of parish and diocesan histories. While we cannot promise whether or when such a review will appear, we are also interested in reviewing and publicizing these works. Send books for review to: Book Editor, The Historiographer, 509 Yale Avenue, Swarthmore, PA 19081.]



TO HEAR CELESTIAL HARMONIES: Essays on the Witness of James DeKoven and the DeKoven Center

*Edited by Robert Boak Slocum and Travis Talmadge Du Priest
Forward Movement Publications, Cincinnati, OH
(Pp. xiii + 105, paper, \$12.00)*

This short but rich book gives not only a biography of James DeKoven, but also a description of the events which have led, in the last 150 years, to the present-day DeKoven Center.

DeKoven is remembered for his efforts to reposition the mystical and the sacramental within a Christianity which, affected by the Enlightenment, had become overly rational and sterile. He was not approved by the Episcopal Church of his time. However, much of what he proposed has now become standard liturgical practice and enlivens our services.

Besides being a good read, the significant history relayed in *Celestial Harmonies* earns it a place in the library of any Episcopal church.

Sally Campbell

Cold Spring Harbor, NY

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Help needed!

*Whose lovely church is this?
We do try to file histories and
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identification, we are at a loss.
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At the conference on "The Christian Heritage in the Upper Chesapeake Bay," Eliza Johnson, Charlene Griffin and Phyllis Green of St. James' Church, Baltimore, told of the contributions of African American women to their parish, the community, and beyond. Photo by Lucy Germany.

A Date to Remember
June 20-23, 2004, Anglican-Lutheran Conference in
Chicago for historians and archivists

- *What are HSEC, NEHA, EWHP?, page 4*
- *Church loses two historians, page 6*
- *SAA honors two, page 7*
- *St. Luke's, Church Hill, pages 8, 9*
- *NEHA's annual conference, pages 10, 13*
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- *Books, page 24*